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THE SUPREME BOOK OF MANKIND

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THE BROSS LECTURES . . 1929

THE SUPREME BOOK OF MANKIND

THE ORIGIN AND INFLUENCE OF THE ENGLISH BIBLE

BY

JAMES G. K. McCLURE, D.D., LL.D.

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PRESIDENT OF LAKE FOREST UNIVERSITY, 1897–1901

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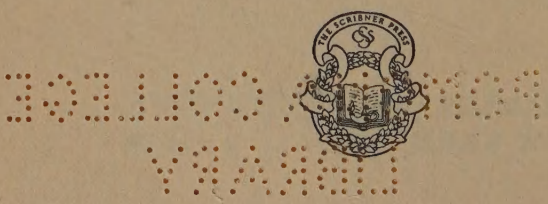

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WHOSE SPIRIT, WORD AND DEED
EXEMPLIFY THE POWER AND THE BEAUTY
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FOREWORD

The aim of these lectures is, through an interesting story told with as few dates and names as possible, to leave a general impression on the popular mind.

Back of each historical statement is an unquoted authority. It is hoped that the very simplicity of the treatment will aid in securing the desired end, so that all hearers and readers will almost unconsciously be led to realize the values which the Bible has brought to the English-speaking world.

The word "English" is used consistently throughout the lectures to indicate the people living in southern Britain in the year 597 A. D. and their successors, and to indicate also the language in its different dialects as then spoken and in its different changes as spoken since.

Vast areas of information essential to the complete telling of this story have necessarily been entirely omitted in order that the story, to the degree to which it is actually told, should attain its end and be easily apprehended.

JAMES G. K. MCCLURE.

TABLE OF CHAPTERS

		PAGE
I.	The Coming of the Bible to the English	3
II.	The Conversion of the English through the Bible	37
III.	The Bible in the Education of the English-Speaking World	74
IV.	The Bible in the Literature of the English-Speaking People	109
V.	The Bible in the Missions of the English-Speaking World	146
VI.	The Bible in the General Life of the English-Speaking World	180
	Index	225

THE SUPREME BOOK OF MANKIND

CHAPTER I

THE COMING OF THE BIBLE TO THE ENGLISH

Off the eastern coast of Europe, in the Atlantic Ocean, and quite up to the North, lies a group of islands, five thousand in number. As they appear on a geographical map they have been likened to little pieces of ice, as such pieces are often seen in the higher latitudes, drifting aimlessly here and there away from some high glacier. Many of them are mere ledges of rock, lifting a few acres of grass land beyond reach of the breakers. Some are so bare and jagged that they afford footing only for the sea-birds who make them their haunt. There are, however, among these five thousand islands two that are called the British Isles. England, Wales and Scotland form one of them, while Ireland forms the other. In their own immediate surroundings these isles make quite a showing for their size: but when they are compared with the land surface of the globe they shrink into insignificance, for they together are only a four hundred and twenty-third of it. And when Ireland, Wales and Scotland are eliminated and England is measured by itself alone, its surface becomes less than one-half of that four hundred and twenty-third part.

The single State of Texas could find ample accommodation for five Englands within her borders and could provide spacious parkways in addition for them all.

England thus viewed shrinks into diminutiveness. Besides, little as it is, the ocean waves beating upon it from three sides are always wearing away its soil. Fogs constantly claim it as their own, enshrouding it with dampness and chill. Winter brings cold and storm. The climate, limited to six degrees of latitude of the temperate zone, allows small range for variety of crops. Its rivers are small and sluggish. Many other parts of the earth seem more propitious, more inviting and more promising.

However to-day England controls nearly one-fourth of the earth's area. The sun never sets upon her dominions, for they belt the entire globe. Nor is her influence confined within her own territories, for she has given her language, not alone to her own populations, but also to millions upon millions of peoples who are entirely independent of her governmental control, peoples markedly forceful and aggressive. The result is that the English-speaking peoples of the earth, taken all together, are far up to the very front rank, if not at the very front, of those commanding recognition and power among the entire human race.

Here then is a very remarkable fact—that a small part of the vast earth exerts so wide-spread and so dominant an influence all over the globe—remarkable especially when we bear in mind the kind of people the original inhabitants were who gave their name to England. Can this fact be explained?

There is an incident which supplies the basis for the explanation. Soon after Easter, the springtime of hope and blessing, in the year 597 A. D., a scene took place on a little insulated portion of land called Thanet off the coast of Southern England, a scene that was destined to be marvellously determinative and far reaching in the history of the human race. As lovers of mankind make pilgrimages to Plymouth Rock in America, so lovers of mankind may well make pilgrimages to Thanet in England.

This Thanet, at the extreme northeastern corner of Kent, was then separated from the mainland by a sea passage half a mile wide. It had a sea-face of bold slopes or sheer cliffs, and had derived its name, which means beacon, from the number of watchfires or beacons which appeared from time to time on this easily accessible and easily ravished coast. These beacons might be guides to safety or lures to destruction according to the purpose of their builders.

The scene was the approach and landing of a

two-sailed vessel coming across the channel from France. This in itself was no unusual scene at this particular point. Vessels, large and small, were always going and coming. But when the passengers of this boat disembarked they presented a most unusual sight. There were about forty of them, all dressed alike, in plain black gowns, fitted somewhat loosely to their bodies and extending from their necks to their feet. They were without hats, their faces shaven, their hair dark, their color swarthy and their features sharply intellectual. All this was different from the people who watched them, for the observers had covered heads, were bearded, had brown hair, were light-colored and round-faced. These new comers had left Rome in the spring of the previous year and it had taken them more than a twelvemonth to make the journey to this land which was spoken of as "the end of the ocean." They were of the Benedictine order of monks, and they had come as best they could press their way, on foot and in small boats, from their monastery of St. Andrew on the Coelian Hill at Rome. This monastery was just opposite the Coliseum which they were accustomed to look upon daily, with its memories of the men and women who faced wild boars, ravenous tigers, and devouring lions in devotion to their Christian belief, and who made the sand of the arena

red with their martyrs' life-blood. It was intended that the spirit of similar unflinching and unquenchable devotion should be instilled into the monks so that when a duty, whatever its nature, had been assigned to them, they would face labors and any dangers it involved unhesitatingly, even if that duty led them to attempt labor in a strange, far-away and perilous land.

A few days passed after their landing. Then they received permission to form a procession and hold an interview with the ruler of the land. This procession is notable in every feature. At its head, the onlookers observed a cross. It was a plain, bare cross, crucifixes not having as yet been introduced into use. It was of the Latin shape, made of silver. Then the eyes of the onlookers caught sight of a large upright piece of wood, some feet in height, that had the figure of a man upon it in gilt, the use of gilt in religious pictures then being the custom of the age at Rome. The figure was of Christ, not emaciated as later became the fashion of representing him, but full-bodied and virile, a man of strength and command. The cross and the picture were quite in evidence to the eye. But there were some other possessions that these monks were bringing with them that were not in such evidence, possessions absolutely necessary if the onlookers were ever to understand what the silver cross

stood for and to understand also who and what the man pictured on the board was. These possessions were nine books.

Books meant little or nothing to the onlookers for they did not know what a book was. All they knew was that they could put shapes of various kinds, called "runes," on leaves of the beech tree, "boke" tree, and could also cut such runic shapes into stones intended to be memorials. They could even roll together cloth or other articles on which they had made these shapes, and so preserve a record of laws. But here were volumes with pages all in order, bound in parchment (binding having come into use about the year 300 A. D.), and for the first time in the history of the English people they saw a library, a collection of books. Little did they, could they, realize that in that first English library lay the future welfare and even the destiny of their race.

What were these nine books? The traditional order of mentioning them is: The Holy Bible, in two volumes; The Psalter; The Four Gospels; A Second Psalter; A Second Copy of the Four Gospels; The Apocryphal Lives of the Apostles; The Lives of the Martyrs; An Exposition of the Gospels and Epistles.

These nine books may well have our careful study. They are to be the entire dependence of the monks for success in the work they have

come to undertake, namely, the conversion of the English people to Christianity. Of all books penned by man and held in man's hand, these books are destined to play the largest part, the most determining part books have ever played in human life, a part that is so clear that it can be distinctly traced.

It will be noticed that they were all Biblical, either the whole or a part of the Bible itself, or they are based upon or connected with the Bible. The Bible itself in the two volumes, in the two Psalters and in the two Four-Gospels made six volumes of the library. The Lives of the Apostles, The Lives of the Martyrs and the Exposition of the Gospels and Epistles made the remaining three of the books—nine in all.

They were all written in Latin, carefully penned. The Bible, Psalter and Gospels were in Roman "uncials," that is, large capital letters, written without a break between the words, without a break too between the sentences, and without punctuation of any kind whatsoever. They had been copied from what was called the Old Italian Version of the Scriptures made perhaps three hundred years earlier and not yet supplanted by Jerome's version that would in after time be known as the Vulgate. Uncials too were employed for the remaining volumes, volumes which would explain, illustrate and enforce the Bible.

All these volumes were in double columns with from twenty-five to thirty lines to a page.

How meagre England's first library seemed as compared with other libraries! In Nineveh in the days of Assurbanipal, King of Assyria, there was a library consisting of some ten thousand distinct tablets and documents, methodically arranged and catalogued and thrown open for the use of the king's subjects. Alexandria in Egypt, when the Ptolemies were at the front, had at least 500,000 rolls or volumes, with a staff of librarians. Rome, at the very hour of the landing of the monks in England, had private and public libraries, and the librarian had grown to be a recognized public official; and in Rome there was even a superintendent of libraries. Jerusalem, Cæsarea and Constantinople had valuable collections of books. Near Nîmes in France there was a library so large that it was sometimes playfully compared to Alexandria's 500,000 rolls. All these libraries dealt with a great variety of subjects. But here the total library of England was merely these nine books, every one of them Biblical, and only Biblical. How few, how insignificant, they seemed in comparison with other libraries!

Two ancient manuscripts, claimed to date almost back to the landing at Thanet, are preserved, the one at Cambridge, and the other at

Oxford. They show us how these volumes looked, the ink faded and brown, the parchment leaves being in each case quartos, that at Cambridge nine and one-half inches long by seven and one-half wide, two and one-quarter in thickness, while that at Oxford is ten inches long by seven and one-quarter wide, the sizes being almost identical. The manuscripts differ only in one feature, the Cambridge being ornamented with drawings of the highest interest, which are the most ancient monuments of pictorial art existing in England; and the one at Oxford having no ornamentation of any kind.

But we have not finished with the procession. As the monks moved forward in their dependence upon these books, they sang, from the very books they were bringing, for they sang from the Psalter. This feature of the procession is illuminating. The first voice of the first library of the English-speaking world is in a song, a song from the Bible. The Benedictines were singers and their songs were founded on the Bible, particularly on the Psalms. Songs then entered into every feature of their life, wherever they were, whatever they were doing. This day they sang an expression of their belief in God, of their sorrow for sin, of their dependence on divine mercy, of their desire for God's blessing on their effort, and of their happy praise for God. The words

they used were: "We beseech Thee, O Lord, in all Thy mercy, that Thy anger and wrath may be turned away from this city and from Thy holy name, because we have sinned. Hallelujah." The first message of the Bible ever heard by the English-speaking race was this message from the Litany, that is, from the form of public supplication used in processions. This message be it noted —in view of later circumstances of great significance—was borne on the wings of a song, closing with Hallelujah, meaning "praise to Jehovah."

So much for the procession, the Bible procession in itself. What was it for? It was because men had come to inculcate in England their religion, their religion of the Bible. Could they do it? Who and what were these English people to whom they had come?

They were heathen, untaught in and absolutely unacquainted with the Christian religion. They were not natives born to the soil, for they had come across the waters from the northern portions of the Continent, the Germanic portions unreached by any Christian missionary, and they had brought all their heathen beliefs and practices with them.

The very fact that they were then in England indicates their general nature. They have been sea-rovers, pillaging wherever they could beach their boats. They have descended upon any coast

where they could effect a landing and secure booty. They have had no hesitation in entering any bay, attacking any community, burning any house, taking any object of value and leaving only flames and desolation behind them. They have been willing to receive pay for driving out the enemies of those who would employ them. So when enemies from Scotland, Ireland and Wales, pressing in from the North and West, threatened to exterminate the original inhabitants of southern England or force them into the sea, the English came over from their native coasts and hired themselves out as mercenaries to the original inhabitants. Later the English decided that they would seize the land of their employers for themselves and possess it as their own. Consequently they surrendered money and rewards, and instead took the land itself for they were no longer mercenaries dependent upon others. They were the independent owners of the land.

Their reputation was bad. A Roman poet of their day sang, "Foes they are, fierce beyond other foes, and cunning as they are fierce. The sea is their school of war, and the storm their friend: they are sea-wolves that live on the pillage of the world."

Long years afterward Taine* described them. Perhaps his imagination and rhetoric have some-

*"History of English Literature."

thing to do with his delineation, still he claims to be historical in his statement:

Behold them, half naked savages, a kind of wild beast, fishers and hunters, even hunters of men, huge white bodies, cool blooded, with fierce blue eyes, reddish flaxen hair, ravenous stomachs filled with meat and cheese, of a cold temperament toward strangers, prone to drunkenness. Pirates at first; of all kinds of hunting the man hunt is the most profitable and most noble. They dashed to sea in their two-sailed barks, they landed anywhere, killed everything and having sacrificed in honor of their gods, the tithe of their captives as well as of their goods, and leaving behind them the red light of their burnings went further to begin again. Of all barbarians these are the strongest of body and heart, the most formidable, the most cruelly ferocious. When murder becomes a trade, it becomes a pleasure.

So writes Taine. But he is only one witness and we wish to know all that we possibly can know about these originators of the English-speaking race.

The historian Procopius, a few years before the first library entered England, wrote a description of the land which indicates the judgment men in France had of its nature. The description is somewhat weird. He says:*

The Island of England is the Island of Silence and the Dead. Opposite the Island the coast of France has fish-

*"De Bello Gothico," IV : 20.

ermen and husbandmen who hold the land free, excepting for one service that they are bound to render, namely, the transfer of the souls of those who die in France to the shores of the island. At midnight an unseen hand knocks at their doors and the voice of an unseen being summons them to their special labors. How or why they are constrained to obey, they know not: they only know that they cannot resist the constraint. They rise from their beds, they hurry to the shore and there they find boats, not their own, strange boats, loaded to a finger's breadth between the gunwale and the water. Yet no forms are seen, no freight is visible. They put off; they bend to their oars; and, marvellous to say, in one short hour they have traversed the channel of many miles and they have driven the strange boats upon the shore of the island, a distance which in their own boats, with oars and sails, they can scarcely reach in a whole night and in a whole day also. Not a single form is seen to rise up in the boats and step upon the shore. And still there is a voice that calls each shadow-ghost by name, telling who he was, what he did, who his parents were. As, in obedience to this voice, its cargo goes ashore, the boat lightens, rises in the water, only the keel being covered. Then the rowers having done their task leave the Island of Silence and of the Dead, and return to their own land, the land of gladness and of life.

It was such stories as these that got into the air and were believed in France and wherever they were told, even as far as Constantinople. England was cut off from civilization. Her people were objects of a mysterious terror. The land was declared to be covered with serpents and the

air to be such that no man could inhale it and live. The monks with the books had heard, as they made their way from forest to forest from Rome, such grim tales, and it was not to be marvelled at that when they heard them, their hearts blanched and they hesitated to go forward; indeed these selected men of courage actually wanted to give up their project and not take another step in their journey to the island. And to this end they sent their leader, the tallest and largest of them all, and supposedly the bravest, back to Rome to ask that they might give up their undertaking and return. He went and presented their request. But their request was denied and they were told that they must proceed. They had put their hand to the plough; they must not look back.

Exaggerated and fanciful as such stories were, nevertheless these English people, these fierce, overpowering intruders, might well be held in fear. For this is what they had actually done; they had laid hands upon this land of Britain, where Christianity generations before had been planted and had even attained vigor, and they had so effectively and with such thoroughness conquered the land that Christianity was absolutely destroyed there, or lingered only in faraway and sequestered nooks. Heathen teachings and heathen rites were established by them with

undisputed sway. A land once Christianized thus actually fell back into paganism. This is one of the marvels of history, almost incredible, that the English could supplant Christianity with their heathenism and could drive back those Christians who were allowed to live into Wales or into the north of the island. They burned the churches of Christ. They cut down the priests at the altars. They forced the peasants who held the Christian faith to throw themselves on a ring of pitiless steel that sundered body and soul. Freeman says, "They wiped out everything Keltic," that is, everything that was originally there, "as everything Roman was wiped out of Africa by the Saracen conquerors of Carthage."

What were these heathen teachings and rites which they held so tenaciously and which they substituted for Christianity? We need to be very careful and exact as we describe these people for it would be a mistake if we either exaggerated their beliefs and customs, or if we minimized in any way their manner of life. Whatever is unfavorable should be stated as it actually was. Whatever too is favorable should also be stated exactly as it was.

It may be that once they believed in One all wise and powerful Spirit, but not now. For now they believed in many gods and in a great multitude of spirits, witches, ghosts, endowed with

every kind of enchantment, for good or evil. Their highest God was Woden. He was omniscient, having great skill in magic and possessed of many wives and favorites. He was the dispenser of victory. Then there was Thor, son of Woden, a wrathful deity, god of thunder who received to his palace the warrior who had fallen in battle. The thunder was caused by the rolling of his chariot, which was drawn by he-goats. He wielded a hammer with which he struck down his foes. He was in the vigor of youth, had a red beard and was the strongest of the gods. He revealed himself when the dark clouds gathered and the fire bolt dashed through the skies, uncontrollable and terrific. Loki was a third god, the calumniator and backbiter of the other gods, the grand contriver of deceit and fraud. Once he had been the friend and associate of the gods, united with them by the most sacred bonds of brotherhood. But he fell like Lucifer, and though fairer than any of human mould, his mind was evil, he cheated in all things and in the arts of perfidy and craft he had no equal. Freya may be mentioned fourth in the catalogue who was the goddess of fertility, of seed time and harvest, of marriage and fruitfulness. Saeter was a water deity who is represented as standing upon a fish with a basket in his hand. Tyr was distinctively the god of battles whose grandmother was an

ugly giantess with nine hundred heads. Hel was the goddess of the lower world who received the souls of cowards, the souls of the weaklings and unworthy who had not dared to face peril and endure pain.

Like gods like people is an old truism. People never rise higher than their gods. Like produces like. The English gods were malicious, cruel, given to the fight. So the English people hated their foes, tormented them when they could, revelled in the fight. They sacrificed, as propitiatory of these gods, sheep, oxen and swine, and especially horses. They slew the victims before the images of the gods and the blood was sprinkled on the altar, on the images and on themselves. But the victims were not confined to the brute creation. Human lives were likewise sacrificed; usually they were the lives of slaves, criminals or prisoners; sometimes they were the lives of their own people. The victims were crushed on a great stone, and then their blood was poured out, that the gods might turn aside an impending evil or might deal graciously with the souls of friends already passed into the abode of death.

For they believed in life after death. There was a Valhalla, the blissful home of those who fell gloriously in battle. The supreme reward that the gods could give was a place in Valhalla.

Thus to die was sure proof of reaching it. Within Valhalla there is an eternal fight and an eternal feast. The heroic spirit never dies. Every day Valhalla's heroes joy in giving blows and rejoice too in receiving them, clashing armor upon armor in the wild onset of battle. Every evening wounds are perfectly healed, all hearts thrill with strength, all voices are merry. The victors and the vanquished in the day's strife alike surround the banqueting tables, while fair female attendants bring abundant food and still more abundant beer and mead. Tomorrow-day and tomorrow-evening will be the same.

As entrance to Valhalla was the supreme reward of life, so entrance to the realm of the goddess Hel was the supreme penalty. Her palace was the very opposite of Valhalla—the bright and the hopeful, a veritable scene of action and feasting—for Hel's palace bore the name Anguish, her table was called Famine, the waiters were Slowness and Delay, the threshold of the palace was Precipice and the bed where her captives lay was Care. Well might the heart of any man shrink from ever experiencing the disgrace and the woe of Hel!

But far beyond the mere worship of a few designated gods and goddesses was the hold their religion had on the thoughts and on the doings of the English, because they peopled the woods, the

rivers, the mountains with spirits. These spirits were not friendly, but threatening. They were devils and many a place was named after them. It was this people who started the custom of associating any spot that was at all unusual or irregular in its conformation with the Devil, as in England the "Devil's Punch Bowl" and the "Devil's Dyke." All over the earth they have left the impress of this custom. Travel where we will, we come upon objects bearing the Devil's name. In the Yellowstone Park where boiling springs and spouting geysers suggest evil forces beneath the surface there will be the "Devil's Kitchen" and the "Devil's Paint Box." If we keep our attention acute to such association of the Devil with the freaks of nature we shall note that wherever English-speaking people have gone, the world over, they have found the "Devil's foot," or the "Devil's hand," or the "Devil's Nose," or some other feature of the Devil.

Our special devil was named Nicor. He survives in our "Old Nick," and in our "nixies," the hobgoblins of mischief and harm. Old Nick or Nicor was a dangerous water demon, a dreaded monster who demanded a human victim every year and carried off children, who strayed too near to his abode, beneath the waters. Deuce, as in the phrase which has come down to this day, "Deuce take it," was Twi, a demon who

seized and destroyed. Then there was Mara, a savage devil who tortured men with terrible visions and later crushed them even to death under a horrible weight. It is from this Mara that we have our word "night-mare." And in this connection there are authorities who claim that our present-day mince pie was really Woden pie, a great pie originally made up of many different ingredients held sacred to this god, sometimes so large as to cover a table and so deep that when the crust was broken gifts could be taken from it and perhaps birds would come forth from it and sing. Mara, the god of nightmare, and a Woden pie of mixed ingredients, a mince pie, are thus to us ludicrously associated. But to these people, back of every merriment we may make of their beliefs, lay the tremendous fact that every waterfall, ravine, crag, shrieking of the wind, had a fearsome devil in it. Nature was to them preternatural with evil.

Such were the beliefs of the people with whom English history begins. The English fastened themselves to Britain with a tenacity that nothing could loosen. They put their own names on homesteads, boundaries and rivers, as when they changed a name like Dunovernum into Canterbury, the burg or borough of Kent. They displaced everything British with English. They drank ferociously, using cow horns two feet in

length, richly mounted at mouth and point with silver, and glasses also of great size and trumpet-shaped, and sometimes large tumblers that could be rested upon the table. The fermented liquors which they drank so excessively were mead made from honey and ale made from barley. They gambled long, dice playing or checkers being their constant resources.

Even woman was infected by the spirit of the race. Her hero was the man who had marched with bloody sword, and whom the raven had followed to croak over the carnage and over the dead bodies. She scorned his proffered love unless he had fought furiously, had put the torch to the dwellings of men, and had slept in the blood of those that kept the gate. Wives and mothers followed their loved ones to the scene of battle in hope that the knowledge of their near presence would stimulate to more desperate combat and in readiness to receive to their arms the wounded and the dying.

For one hundred and fifty years the life and character of the English remained unchanged. Their religion held them with an iron grasp. It touched and affected every element without them, flowers and stars, caves and streams: every element within them, too, hopes and fears and wishes. They did not rise from their degradation. They quarrelled among themselves. It might be

thought that, having similar beliefs and customs, they would be unified but not so. If they could not fight with others, they would fight with one another. They became divided into seven distinct kingdoms. They were almost constantly at war with one another and with the natives.

Britain, after five centuries of contact with Europe and its civilization, was isolated from every outside influence. Not only had institutions disappeared but language also, and the very people had disappeared. The arts, the refinements, the letters of the world were unknown and the land was completely English. It is of this condition that Wordsworth sang when he compared England's condition with what it was when Julius Cæsar found it in its original heathenism:

"Heaven's high will
Permits a second and a darker shade
Of Pagan night.
O wretched land! whose tears have flowed like fountains,
Whose arts and honors in the dust are laid
By men yet scarcely conscious of a care
For other monuments than those of earth;
Who, as the fields and woods have given them birth
Will build their savage fortunes only there."

"Fields and woods their only fortunes." Yes, all was of the earth, earthy. How different it was from what might be seen in other parts of the

world! Down in Egypt there were the massive pyramids, the sun-ray obelisks, the Sphinx and the Memnon Statues. Over in Greece were superb temples and graceful figures of gods and of men. In Rome were the stone baths, the palaces of the Cæsars, the aqueducts; and throughout all Rome's domain there were paved roads and strong city walls. What was England as matched with Egypt, Greece and Rome? These English people would not use a single stone in building. Their houses were of wood and the wood was roughly joined together. Their implements had no graceful form. They would not make a road, nor would they build a city wall. They had no idea of the arts, luxuries and industries of the civilized world. They did not like to live in towns and they let the towns built by their predecessors fall into decay. They had no ambition to be great or do great things. They were content to eat and drink and to fight—to fight more for the sake of fighting than for the possible material gain. There was a sense in which Wordsworth was right, positively and clearly right. It was not only a second Pagan night, it was also a darker Pagan night.

And still the full description of these people has not yet been told. There were certain elements in them which contained great possibility of good, if reached and developed aright. One was

their method of government. The Englishman was a freeman, not as with the Roman, a serf. He was as Green calls him, "the free-necked man, whose long hair floated over a neck which had never bowed to a lord." He was in truth eminently devoted to his own accepted chief, but he would not be any man's slave. In his township every freeman was equal. Each township managed its own affairs. There was a spirit in the air of attempting to secure fairness between man and man, though not always succeeding. Clan principles made individual wrongs common wrongs, and individual rights common rights. Possession of land and its tilling were the accompaniments of freedom. The moot or common meeting of the villagers for justice and government through public discussion settled difficulties, shaped policies and enforced laws.

This moot in its developed form had in it tremendous possibilities. It would seem that before these forefathers of ours settled in England they had been separate tribes, in the upper stages of barbarism; but when they came to England they began the process of coalescence into a nation in which the principles of self-government should be retained and developed.

The township and its town-meeting appear among them, the same as later appeared in New England. The county-meeting also appeared,

the county being a little state in itself, and not a mere administrative district, and*

in this county-meeting there is a singular feature, something never seen before in the world—something destined to work out vaster results than Cæsar ever dreamed of.

This County-meeting is not a simple general gathering; for all the freemen from the entire township cannot leave their homes and their daily business to attend it. Nor is it merely an assembly of notables, attended by the most important men in the neighborhood. It is a representative assembly, attended by select men from each township. In it is the germ of the British Parliament and of the American Congress, as indeed of all modern legislative bodies; for in all other countries which have legislatures, such legislatures have been copied within quite recent times from English or American models.

It is not easy to name a date for the beginning of any important movement in history, and we can by no means fix a date for the beginning of representative assemblies in England. But we can say with assurance that where in England we first find trace of county organizations we find trace of representation. Here then was a crucial situation. For if the English conquerors of Britain had allowed the framework of Roman institutions as they then were in Britain to remain there—as that framework remained stationary in France—there would have been great danger that English principles of representation would not have survived. Representation would most likely have been crushed in its callow infancy. The conquering English would insensibly have fallen into the Roman way of

*John Fiske, "The Beginnings of New England."

doing things as they did in France. But the wonderful fact is that these English conquerors of Britain did not allow the autocratic framework of Roman governmental institutions to remain. Rather, they overthrew that autocratic framework and substituted their own method of government, the representative.

All this is very significant to us who see the immense and valuable possibilities embodied in it. But in those days no outside onlooker saw these possibilities. He simply regarded the procedure as an odd method of a very odd, uncouth and unpromising race.

Accordingly here were these fierce tribes adhering to a most beneficent method of governmental procedure. Even though their houses were constructed of rough wood and reeds, after the order of hovels, small and unattractive, still each man's house was his castle, and each man, when he was not roving in search of prey on land or water, had an incentive to till his own soil. So they raised corn which they ground with the quern, the work of grinding being done chiefly by female slaves. They kept cattle and sheep and pastured them on common ground. They had numerous pigs which roamed the woods. They cultivated bees and were very fond of honey. They had learned since coming to England to raise fruit and vegetables. Their favorite sports were largely wrestling, leaping, racing and

hunting, the hunting being done with nets, hounds and hawks.

How completely their superstitions entered into every feature of daily life is evidenced by their use of incantations or charms, to be recited in order to find lost cattle, to fertilize land or to cure a snake bite. In case bees escaped from their hive and were sought, the seeker was to take some earth, throw it with the right hand under the right foot and then throw some gravel over his head that he might conciliate the wicked spirits and all opposing forces. Next he sang a set formula, pleading with the bees not to be wild, but to be good ladies and come down from the trees where they had swarmed, enter the hive and make honey for him. Such incantations were used in every case of difficulty.

Their chief export was cattle. Side by side with this output of cattle was their export of slaves. In Ireland where there was a regular market the price was high. But the standard price for slaves on the Continent was three or four times as great as it was in England; and so to the Continent they sent their slaves, the slaves ordinarily being prisoners of war from other kingdoms, though sometimes they were of their own kingdom.

More important than any element of promise so far mentioned was their physical bravery.

With all their drinking and gluttony they had no lasting taste for voluptuousness. They could toss aside that voluptuousness in an instant if there was opportunity for a fight. They were not only ready, they were also eager, to meet any danger or to endure any privation for what to them was a worthy end. They always fought on foot, men of the highest, even of kingly rank, using horses in the march only and dismounting for action in hand-to-hand encounters. The leading thought of grand living was the thought of bodily fearlessness. Once having taken the side of a chieftain, nothing was to part them from that side but death. The harder the sea storm the gladder they were to ride into it and through it. Their songs were made to be sung as they battled with wind and storm. The fiercer the wind and the more perilous the storm, the louder rang their songs.

Besides, deeds of daring were the panacea for heart sorrows. Wives died. Then it was that husbands embarked in hurricanes to solace grief as they battled their barks against mounting waves and shrieking winds. And wives were loved. These English honored women. No heathen nation of their day held them in such regard. Marriage was sacred and pure. Chastity was expected of man and of woman alike. The adulterer was punished by death; the adulteress

was obliged to hang herself or was stabbed by the knives of her companions. Women were great lovers of jewelry, such as brooches, bracelets, armlets and necklaces. The wife was indeed the husband's possession with few, if any, rights of her own, but she accepted her dependence and expected to make a safe and happy home, and often had her reward in tender love.

There was a further element of praise in these people: it was their seriousness before the mysterious, the uncertain, the unknown. They did not laugh before the great questions of good and evil, life and death; rather they kept sober faces. They pondered long over the creation of the earth, over the present disorder among mankind and over the existence of malevolent powers. They seemed to have felt the need of the interposition of a Deliverer, a mighty Deliverer, who should stoop down from Heaven and master Death, man's last enemy. Woden indeed descended to the abode of Hel to rescue the beautiful god of light, Balder. But he failed. Woden could not conquer death; and Balder, bright and worthy as he was, seemed doomed to lie forever in the old kingdom of the dead. But somehow these English folk persisted in hoping against hope. They could not acquiesce in despair. They remarked one to another that the time would come when Balder would arise. There would be

the crashing of a decayed and wicked world and Balder would return in glory and in joy.

> "Then the just shall
> Joy forever,
> And in pleasure
> Pass the ages."

And so they cherished a dim hope of the final restoration of the good, and they felt after and longed for some mighty conqueror who should overpower death and the grave.

Still further there is one more trait to be mentioned: these original English had the imaginative mind, the type of mind that responds to stories like those appearing in Genesis, to parables like those which Christ taught. Given the imaginative mind, the descriptive tale is a joy forever and word pictures will find entrance where homilies and syllogisms knock in vain.

> "When truth in closest words shall fail,
> Then truth embodied in a tale
> May enter in at lowly doors."

It is very doubtful that the monks, as they carried England's first library into this pagan land, had any idea of these elements of promise. All they knew was that these English, savage as they were, were human beings with human hearts and that the Bible had the message such hearts

needed. In that fact, and in that fact alone, lay their hope. So in their procession they drew near to King Ethelbert. He had been aware of their landing, and he had taken time to think over what he should say and do to them. His wife was a Christian from the royal family of the Franks and she had been permitted to bring a chaplain with her to England. It was through her the king had heard of the Christian religion, but what he had heard seems to have made no very definite impression on him. In due time he decided that he would grant an interview to the monks, but it must be out of doors. So a chair was brought, he took it and sat in the open air. He used every precaution lest if they should come to him in any house, according to the superstition of his race, they might practise magical arts upon him and so might impose upon him and get the better of him. He listened as through the interpreter he was told that the monks were offering up prayers to their Lord for the eternal salvation both of themselves and of those to whom they were come. Then he spoke, "Your words are fair, and your promises are fair, but, as they are new to us and of uncertain import, I cannot approve of them so far as to forsake that which I have so long followed with the whole English nation. But because you are come from far unto my kingdom and, as I am aware, are

desirous to impart to us those things which you believe to be true and beneficial, we will not molest you, but give you favorable entertainment and take care to supply you with your necessary sustenance; nor do we forbid you to preach and join as many as you can to the faith of your religion."

This was a noticeable and characteristic statement, noticeable because it was guarded. "He will look into the matter," but in nowise did he commit himself to an acceptance of their offer; characteristic because deep-seated in the English nature is community deliberation and community welfare, and the question to be faced and considered was whether the offer would be beneficial or no, not to himself alone, but to "us," the nation.

So it was that the monks were given permission to take up residence in the adjoining city of Canterbury, which was the metropolis of all Ethelbert's dominions, and forthwith they were ferried over to the mainland, in small, oar-driven, skin-covered rowboats, and soon were in their quarters for the night. As they lay down for sleep they had much to think about, the journey they had taken, the reception that had been accorded them and the future that awaited them. They faced a task of tremendous difficulty. They had come to convert a people known to their

neighbors as "barbarians," "wolves," "dogs," "whelps from the kennel of barbarism," "hateful to God and to man," a people that were foes to every principle embodied in their silver cross. But more, this was a people not easily swayed, a robust people, a people who thought deeply and who pondered long. Was there any possibility of the monks' success? Their one and only hope was in the nine books they had brought—virtually one book—the first library of the English-speaking race. Would the Bible be sufficient for the task?

There was a sentence in the Bible about turning flint-rock into a fountain of waters. Could the Bible in this case do it? There was a sentence also about making a barren desert to bloom like a rose. Could the Bible make this very cinder heap of a desert to bring forth flowers? Could it supplant a religion that entered into every feature of the life of the people and held them in a tenacious grip? Could it not only dispossess the old, but also so introduce the new that the new would get beyond the wild emotions, beyond the scant intelligence, beyond the fearsome imagination into the will, their self-centred will, and transpose them into new creations, creations of poise and purpose and beneficence?

This was the question to be answered in the future as the monks lay down to sleep that event-

ful night. They little realized that the ages were waiting on the outcome of their labors; that according to their success or their failure would be the welfare of the whole earth. Whoever of the forty was charged that night to guard those nine books, the Bible books, had a trust assigned to him greater, as the future would show, than that of any human being before or since.

CHAPTER II

THE CONVERSION OF THE ENGLISH THROUGH THE BIBLE

It was Gregory the Great—and great he was —who was responsible for the procession that brought England's first library, the Bible, to her shores, and introduced the monks, whom Ethelbert established at Canterbury, with opportunity for inculcating the Bible.

Gregory was a strange mixture, wonderfully tender and still wonderfully resolute. He had the spiritual developed to a high degree and at the same time he was one of the most practical of men. His heart went out in admiration equally to brave heroes and to imperilled children. As a musician he composed and taught the Gregorian chants which bear his name, and as an administrator he laid down strict laws for the ordering of the Monastery he had founded. He was artist and artisan alike. He was poet and metaphysician also. He was a master of achievement.

One day this man, small in stature, dark haired, with a yellowish beard of moderate dimensions, with aquiline nose and fine hands, full of life, was walking in the market-place, the Forum of Rome. He was only one of a surging

multitude, for the place ordinarily was crowded. All sorts of merchandise from every part of the known earth were brought together there for sale, wines, silks, gems, ivory. Also it was the place where slaves were marketed, slaves of different appearances according to the land of their birth; those from Africa were black-skinned and curly-haired, those from Syria were swarthy and straight-haired, those from Albania were bushy-bearded and loose-haired. Wherever Roman triumph had gone, far as well as near, Rome had made slaves, and exposed slaves from all parts of the earth were in her market-place, the central market-place of the wide world. Slave dealing was a well-organized trade, covering all accessible lands. The slave dealer, then as always, was in disrepute, though people gladly bought his offerings. It was customary to associate the Jewish race with slave selling though whether this association is due to prejudice or to fact is uncertain.

As Gregory was thus walking among these bales of merchandise and these motley groups of slaves, his eyes fell upon three boys, they were only boys, who stood out from all the rest of those offered for sale because their complexion was fair, their skin white and their hair flaxen. The curls in their hair and their attractive faces made him think that they were of noble origin,

for evidently they had been recipients of special care and so had become well-favored as would be expected of the children of wealthy homes. Their whole appearance gave an impression, by reason of contrast with the other slaves, of what Gregory described as "dazzling brightness."

Gregory stopped. The tenderness of his heart for children was touched. It was a pitiable sight —these mere boys, so young, so attractive, to be sold as slaves—no one could tell to whom nor for what. He asked about them: "Who were they?" "Where were they from?" The slave dealer (so mild and gentle an historian as Dean Stanley presumed that he was a Jew) answered that they were "from Britain, where all the inhabitants have this bright complexion." This answer only kindled Gregory's desire for further information. "Were they pagans or Christians?" he asked. "They were pagans," he was told. Gregory's sensitive heart immediately expressed itself in a deep sigh. And here the strange combination of elements in Gregory's makeup comes to the surface. Side by side with the spirit of lamentation was the spirit of playfulness, as indicated by the words he now said: "Alas! more is the pity that faces so full of light and brightness should be in the hands of the Prince of Darkness, that such grace of outward appearance should accompany minds without the grace of God within." This

was the lamentation. Then came the playfulness. When told that they were Angles or English (and so far as we know that was the first time the word so familiar and so dear to us was ever mentioned in Rome, the mistress of the world), he cheerily said, "Well spoken, rightly are they called Angles, for they have the faces of angels, and they ought to be fellow heirs of the angels in heaven." Then he asked, "What is the name of the province from which they were brought?" The answer was that they were "Deirans"—that is "from Deira," the tract of country lying to the north in England, between the Tyne and the Humber rivers. "Well spoken again," Gregory said, continuing his playfulness, "rightly are they called Deirans, plucked as they are from God's ire—anger—(*de* in Latin meaning from, and *ira* meaning anger), and called to the mercy of Christ." Then followed his last question, "And who is the king of that province?" "Aella," was the reply. That name struck a quick response in Gregory's heart, for it was he, it is claimed, who as a composer and musician had introduced the Hebrew word "Hallelujah" into the Roman service of worship—and quickly he said, "Hallelujah! the praise of God their Creator shall be sung in those parts."

Playful as these words of Gregory were, they virtually outlined the whole task that was wait-

ing to be done. As a matter of mere outward form, there is in truth the necessity of only changing the place of one letter to make Angles read angels. But actually to make Angles angels required a complete transformation of character in every ideal and purpose. Their old life would have to be entirely relinquished and a new and better life substituted. Their cherished gods, with all their idols, temples and practices, must disappear and a new God, new worship and new customs must be accepted and adopted. Yes, Angles would become angels only when one God had taken the place of many gods, and when drunkenness had changed to sobriety, cruelty to kindness, and rapacity to beneficence.

And more than this. In those words "De Ira"—deliverance out of wrath—lay much of the philosophy of the task. The Angles lived in fear of the wrath of their gods. They constantly and everywhere thought that their gods must be appeased, that their gods were ready to harm them upon the least provocation, or without provocation. Indeed their worship was sometimes summed up in the phrase that they worshipped devils, and it was to rid them of both present and future fears of these angry gods or devils that the task needed to be done. And this fear was no minor element in their thought and worship: it was fundamental, pervasive, and controlling.

And when Gregory spoke of the singing of Hallelujah as the desired indication of the success of the task when undertaken, he unwittingly mentioned a peculiarity of these people, for the Angles were singers. They were distinctly a people of songs. Their minstrels were depended upon to preserve their unwritten traditions, and these minstrels, having learned each from his predecessor the stories of the past, played the harp and sang them at gatherings, large and small. There were two kinds of minstrels, those who were continuously associated with a royal court or a rich man's castle, and those who were free to roam as they pleased. No great feast in a king's palace was complete unless the minstrel sang. Nor were the common people without minstrelsy for those who were free to roam wandered everywhere, sat down by any fireside, stood at any favorable spot, and sang not alone the formal traditions but sang popular songs, songs that exalted the gods, songs too that were vile and demoralizing. These gleemen combined the characters of jugglers, tumblers, and minstrels, and so were always welcome for their tricks, their antics and their songs. When funeral rites were celebrated many of the songs, in which all united, were debasing. These funeral songs had peculiar fascination and charm for them. It was through singing that idolatrous

worship, cruel fighting, licentious living were glorified and immortalized. At this stage Gregory proposed that these Angles be taught to give up their idolatry, cruelty, and impurity, to banish all their debasing songs from their thoughts and lips, and instead to pour out their souls in praise to a true, loving, and holy God. This could only be when the very foundations of the ideals and practices of these Angles were overturned and they had entered into a new realm of thought and deed. Yes, the playful words of Gregory all unconsciously summarized the philosophy and the greatness of the task which lay ahead. The story of his interview with the slave dealers is one of the most profound stories of human history when analyzed in the light of future events.

The sight of the English slaves in the Forum was the determining factor which brought the Bible to England. Gregory never forgot the sight. Immediately he sought permission from the Pope to attempt the conversion of England. Permission was granted. Gregory prepared for England, but the Roman populace in their admiration for him would not allow him to make the journey. So there was nothing to do but wait until his free opportunity to show his interest in England might come. In time that opportunity did come. He was made Pope himself.

Then he tried to purchase English youths of seventeen and eighteen years of age, sold as slaves, that he might bring them up in monasteries and send them to convert their countrymen. It would seem that his plan did not work out as he desired; he could not use these slaves satisfactorily for the conversion of their own people. Accordingly he turned to his old-time monastery, charged its prior, Augustine, to pick out a small band of monks, and start with them as missionaries for the land of England. And these were the monks who arrived with the Bibles.

The day following the procession, when the monks had received the sanction of the King, they commenced their work. They opened their Bibles, the source of their message. Yes, it was the source and at the same time the test of their message. Immediately questions of practical procedure arose, questions that made Augustine realize the enormity of the task and made him wonder whether he could succeed. What were they to do in the case of these English who had that cherished custom of marrying the step-mother upon the death of the father? Were they to allow it? Or should they take firm ground against it, even though such action threatened the success of their mission? So Augustine wrote to Gregory for counsel. Gregory was a profound believer in the Bible.

To him it was the final authority. This is one of the most decisive facts of history, that this special Pope believed in the finality of the Bible as he did. He deprecated the ordinary cultural studies of the day in comparison with acquaintance with the Bible, discouraging heathen authors more and more, especially in his earlier years. "Will the Latin grammar save an immortal soul?" he asked. "What profit is there in the record of the pagan sages, the labors of Hercules or of Socrates?" He charged his ecclesiastics to remember that the records of church Councils were secondary, and to remember also that they must not neglect the Bible as primary. So when Augustine asked him what to do about heathen customs, Gregory answered in terms of the Bible which, he claimed, forbade the marriage of the step-mother by a father's son. Even down to this very century visitors to Canterbury Cathedral, Augustine's seat of authority, may see upon the wall at the entrance the Levitical laws of the Bible, drawn out in all their applications, governing the marriage of persons in any wise related. And he backed up his answer by sending more copies of the Bible, perhaps one of them being to-day one of the two oldest manuscripts now at Oxford and Cambridge.

And with them he sent general advice that

breathed the very spirit of his Master. Whenever Augustine came upon a custom—in whatever nation it might be, Italy or France or any other—that was good and satisfactory to God, he was to be free to adopt it, and use it in his work with the English. "If you have found anything in the Roman or the Gallican or in any other church which might be pleasing to Almighty God, select it carefully. Teach the British church, which is new in the faith, whatsoever you can gather from the several churches." "Things," he said, "are not to be loved for the sake of places, but places for the sake of things." He virtually gave Augustine freedom to introduce any method of church procedure that would aid his cause, and he left the decision as to its value to Augustine.

But it was pre-eminently with reference to Augustine's dealing with the pagan customs and ceremonies connected with worship which were then in existence, that Gregory carried out the Bible spirit. Should every one of these customs and ceremonies be destroyed or were they to be tolerated, unless they were directly opposed to the Christian religion? So Augustine inquired. Gregory answered that he had thought much on the subject, and as the result of his thinking he held that the heathen temples were not to be destroyed, but turned wherever possible into Chris-

tian churches; that the idols *were* to be destroyed but if the people were accustomed to kill droves of oxen in sacrifice, still keep up the killing of the oxen, only let the food be used as a feast for the poor; that if there were huts made of boughs of trees on the outside of the temples for heathen celebrations, keep them and use them in some happy form of amusement, or on Christian festivals. His theory was that for hard and rough minds it is impossible to cut away abruptly all the old customs, because he added, "he who wishes to reach the highest place must ascend by steps and not by jumps." He would not have a single hallowed pagan custom or even hallowed pagan place insulted, rather he would retain them all and consecrate them to a holier use. Augustine and his monks must remember that if the forms of heathen worship could be divested of their evil, those forms would tend to hold the allegiance of converts even when the forms had an entirely new purpose and that purpose was distinctly Christian.

It was on the narrow Biblical basis that a custom, in itself wrong, must be surrendered, and on the broad Biblical basis that a custom capable of translation into good should be retained, that Augustine and his monks settled down to their task. Then and there Gregory gave to all Christian missionaries of every age a method of pro-

cedure which only to-day is coming to be the accepted method of evangelizing the pagan world. Christianity does not require trampling on the customs even of a heathen nation, if these customs can be diverted from mischief and made to benefit the people.

So it is that although this is the year of the Lord Jesus Christ—anno Domini 1930—every day of the week still bears a heathen name—Sunday, the day of the sun, the sun being to the English a girl; Monday, the day of the moon, the moon being a young man; Tuesday, the day of Tyr, child of a nine-hundred-headed giantess; Wednesday, the day of Woden, the supreme; Thursday, the day of Thor, the furious; Friday, the day of Freya, goddess of fertility, sometimes chaste, sometimes impure (Friday being to the English the day of good luck); and Saturday the day of Sæter, a water deity. The greatest Christian festival is Easter, named for Eastre, a goddess in whose honor spring was celebrated. Even the natal day of Christianity, Christmas, is celebrated with the dragging in of the Yule log, and burning it in the fire place as was done at the feast of Juul (pronounced Yule) in honor of the god Thor. And still, while all these heathen names remain, their presence does not in the least affect the spirit and the work of Christianity, though it ought to be added that time

and time again the presence of these heathen words has stirred up resentment in the Christian church and has led to the organization of movements to get rid of them.

As the monks began their labors they were very wise in attempting first of all to reach the king, Ethelbert, and convert him. His wife, Bertha, a Frankish princess, had come to England as a Christian, accompanied by a chaplain, and had been allowed to worship as a Christian. While she was chided by Gregory in later communications for not having done more to bring Ethelbert into the Christian ranks, she seems to have made on the whole so favorable an impression of her sincerity and of the value of her religion on Ethelbert, that he was willing and ready himself to receive instruction from the monks. So it was that within a few months, June 2, 597, word went throughout the realm that Ethelbert was to be baptized as a Christian. Ethelbert at the time was supreme over all the kings north of the Humber.

The importance of this baptism cannot be exaggerated. It links itself in importance with the baptism of Constantine, the Roman Emperor, which was a turning point in history, for it was Constantine who had brought about the cessation of Roman persecution of Christians and had insured the entrance of the Christian church

into imperial recognition and power. It links itself too with the baptism of Clovis, the Frankish king, who on a Christmas day, with 3,000 of his army, received baptism because he had invoked the God of his Christian wife Clotilda, and, as a consequence, he reasoned, had obtained victory over his enemies. It was Clovis, the fierce warrior, who, hearing for the first time the story of the crucifixion of Christ, shouted that if he and his warriors had been there, they never would have allowed any such injustice. When Ethelbert, king of the English—the English who made loyal devotion to their ruler a supreme virtue—received baptism, it was as though every man, woman, and child in the kingdom, one and all, were summoned to follow his example. Almost as a matter of course other baptisms would follow, not necessarily because of profound belief in the teachings of Christianity but because their leader had been baptized and it was theirs to do as he had done. Accordingly, before one year of the stay of the monks was over, on Christmas day 597, ten thousand English people entered the waters of the river Stour near Canterbury and were baptized—the people themselves, by reason of their numbers, baptizing one another, two by two, at the command of Augustine. We cannot but wonder whether these baptisms were decorous in every case. We are

assured that Augustine himself baptized by sprinkling, for to-day there is at Canterbury the stone font called Augustine's font. But whether these ten thousand people, standing as we are told in the river, could resist the temptation to take advantage of the opportunity and at least pour an unnecessary amount of water on some of their comrades, and perhaps in a mischievous way, will always be an unsettled question.

Immediately information of this marvellous event was sent far and wide throughout the Christian world. It seemed as though the impossible had been accomplished and pagan England, with all its deep-seated and cruel idolatry, was immediately and completely to become Christian. Augustine's monks without delay penetrated northward to Scotland, even to Edinburgh, so earnest were they as they victoriously pressed on in their labors.

But there is an old saw, "easy come, easy go." Would these conversions last? It has always been difficult to keep the summer fruit, that ripens quickly, sound through the frost of winter. Here it is that two most important facts appear, facts that were to have large influence in the future. One is, that in connection with these baptisms of the king and the people, Ethelwyn, the king's daughter, received baptism.

The other fact has to do with Eadbald, the

king's son. One story reads that he looked on these baptisms with disdain, and would have none of them. The other story is that he submitted to baptism. If he did, he submitted with the spirit of the Sultan's mother, as described by "The Man of Law" in "Canterbury Tales," when she said, "We will let them baptize us as Christians; cold water will not hurt us; but we will still keep our old-time faith." Whichever story is true, the fact is clear that Eadbald was determined he would not be moved from his adherence to paganism. This fact is portentous. His mother Bertha soon died, his father Ethelbert married again, and then later died. Ethelbert and Bertha were laid side by side in their graves as Christians. Much of Christianity was buried with them, for afterward Eadbald became king. Straightway he proclaimed his adherence to the old paganism and in open defiance of the monks he announced that he would marry his step-mother, his father's second wife. Then the storm of paganism reasserted itself. Elsewhere other princes also reaffirmed their old-time heathenism. The populace, whose conversion had been superficial, because hasty and without profound convictions, took up the old-time practices hallowed to them by generations of custom, and paganism was once again triumphant and rampant. It looked as though the work of

the missionaries was ended. Indeed the leaders of the monks, Augustine now being dead, actually decided to leave England and return to Rome. To them their mission had ended in failure. They were upon the very point of departure.

Then it was that the first fact, the baptism of Ethelwyn, came forward for attention. She had married Edwin, who was to give his name to Edinburgh, the King of the Deira country which extended as far north as Yorkshire. Edwin was a pronounced pagan. But at the time of his marriage he had yielded to Ethelwyn's stipulation that she should bring with her a Christian chaplain and should be permitted to continue her Christian worship. This chaplain, Paulinus, was unusually gifted with adaptation, skill, and effectiveness. He ingratiated himself with the King, and said and did things of a helpful nature that made him an influential force. It was on the very night when Edwin had been almost miraculously saved from the blow of an assassin, and at an hour when his whole nature was sensitive and tender, that his new queen gave birth to a daughter. Edwin, with a heart of love made even more grateful by his joy, immediately gave public thanks to Woden and to all his gods for the safe birth of his child. But the chaplain, recognizing in this hour of tenderness and

gratitude an opportunity, deftly and earnestly bade Edwin give thanks to the Lord Christ, saying that it was *He,* Christ, not Woden, who had given him his babe and preserved his wife in the great pain and peril of childbirth. Edwin was deeply impressed. He answered, "I am going forth to battle with the king of the West Saxons who it was that sought to slay me by the assassin and if I return alive, then will I take thy Christ for my Lord." As proof of the sincerity of his words he gave over the wee infant to the chaplain, and the little thing with eleven others of the household was baptized. It so happened that when he did go out to battle he defeated the king of the West Saxons with a great slaughter and returned alive and in triumph.

Here the patience of Paulinus shows itself. Edwin did not straightway accept Christianity, though he promised that he would do so. Edwin did, however, disavow Woden and the gods of his fathers. But he claimed that it was only proper that, before committing himself and his realm to Christianity, he should consult his wise men. Paulinus assured Edwin that he recognized the rightness of so doing. The consultation that now ensued is one of the most interesting and important events in the whole history of missionary endeavors even up to to-day. So long as time lasts it will continue to be a

revelation of the nature and needs of the human heart. It is true that at the outset of the consultation the high priest of Woden deliberately and entirely on material and physical grounds disavowed his god and counselled consideration of this new God, because Woden, whom he had zealously served, had not made him rich and powerful.

But the thought that decided the assembly was entirely different from mere material and physical welfare, a thought, as expressed by one of the nobles, which makes us realize how sober and burdened the hearts of some of those old leaders were, even in their savage paganism, a thought which is well-nigh pathetic. "The life of man in this world, O King," said this noble, "may be likened to what happeneth when thou art sitting at supper with thy thanes in the time of winter: a fire is blazing on the hearth, and the hall is warm; without, the rain and the snow are falling and the wind is howling; there cometh a sparrow and flieth through the house; she entereth by one door and goeth out by another. While she is within the house, she feeleth not the howling blast, but when the short space of rest is passed, she flieth out again into the storm, and passeth away from our eyes. Even so it is with the brief life of man; it appeareth for a little while, but what precedeth it or what cometh

after it we know not at all. Wherefore, if this new lore can tell us aught, let us hearken to it and follow it."

These words proved to be decisive. They gave Paulinus an opportunity to preach. He told the Bible story—and he told it so impressively to this thoughtful audience that the very high priest of Woden, forbidden to carry arms or to ride a horse, girded himself with sword and spear, mounted, and summoned his men to follow. When he drew near the temple of Woden he hurled his spear at it, bade his men break down and burn the temple and the sacred hedge that surrounded it. Thereupon Edwin and all his realm openly and avowedly accepted Christianity, Edwin receiving baptism, and his people, as would be expected, following his example.

At this point it may throw light upon the influences supposed to have weight with an English king and queen in those rough days, if the action of Boniface V, successor to Gregory the Great, in treating the conversion of Edwin is introduced. Boniface wrote Edwin a long letter, welcoming him into the Christian fold and spoke to him in almost philosophical terms concerning the Trinity (which must have been very mystifying to Edwin's simple mind). He dwelt upon the pernicious superstition of the worship of idols and charged him to destroy them, quot-

ing the Bible, "Because all the gods of the Gentiles are devils." Then he sent him the blessing of Saint Peter and sundry presents, a tunic, a gold ornament and an Angora garment made of the proverbially soft camel's hair. It was much like the method of later years in sending bright and soft blankets to the chiefs of the North American Indian tribes when a treaty had been arranged with them. But Boniface dealt even more skilfully with Ethelwyn. He complimented her on her good influence over her husband, exhorted her to continued earnestness and sent her too the blessing of Saint Peter. But he was careful to send her also (what must have appealed to her very soul) a present consisting of a gilt and ivory comb, and a silver looking glass, articles as near to the vanity box of to-day as the age allowed. Woman was woman even then: at least a Pope thought so.

When word of this splendid advance secured by the baptism of Edwin reached Augustine's successors, who had been ready to give up their undertaking, it put new courage into their hearts, and they decided to remain and continue their work. But the work, in spite of Ethelbert's and Edwin's conversions, was slow and difficult. If ever there came a defeat in battle, a pestilence or any unfortunate occurrence, the disappointed and distressed populace turned for help to the

gods of the past. Sometimes a Christian altar would still be allowed to remain in pagan temples, but the altars to the heathen deities would always have the places of prominence. These pagan temples continued to stand, a silent protest against the new faith, offering refuge to any one who loved the ways and beliefs of the fathers.

But help was to come and from another spot than Rome, which so far had been the only source of help. Over to the West of England lay Ireland and north of Ireland was the island of Iona. The Christianity which had been introduced into these lands generations before had never died out but had always been virile. In Ireland there were monasteries where earnest and scholarly men upheld the best traditions of Christianity. It was a Christianity that believed in missions. It was ready to send its scholars anywhere and everywhere that there was possibility of usefulness. And there was still a great work to be done in all parts of England, for not only did the nominal Christians suffer constant relapses, but again and again kings here and kings there arose who slaughtered Christians and tried, in every way ingenuity and hate could devise, to blot out every element of Christianity. The tide which came in full, went out full, and the ebbing waters effaced the

trace of the pilgrim staves and the sandalled feet.

In a word, these helpful strangers from Ireland and Iona came over and laid their hands to the task. They took up residence, they tramped the land, they entered hovels and taught, they strengthened every good and worthy cause. It was a great day when at a place called Whitby they gathered men and women in religious houses—at Whitby, where the Bible was the main theme of conversation and of study—at Whitby, which was destined to play so large a part in the future of Christianity in England. Then there was a settlement at Lindisfarne, an island in the North Sea. And here came one whom we must welcome with unusual heartiness for he, named Cuthbert, knew the native tongue of the English and could give instruction in it. He was the first preacher who could lay aside Latin, not needing an interpreter at his side, and could wander up and down the hills and vales, the sedgy marshes and the vast solitudes, dotted here and there with clusters of wooden hovels—a country afterward to be made famous by the poetry and romance of Walter Scott—and teach the Bible in the very words of their everyday life. The influence of this man and of his ability to speak English to the English is in no danger of being overstated. There was a sense in which Christianity up to this time was a foreign reli-

gion and to a certain degree unintelligible. Not alone were its ceremonies, its books, the dress of its representatives, foreign, but its words, its terms of expression, were so also. Cuthbert, sitting over their peat fires with them and telling the Gospel story in their own tongue, ceased to be a stranger and became a brother, and his religion was no longer that of a foreign land, but it was England's own.

The coming of the helpers from Ireland and Iona stirred up a great interest in monastic life. Augustine's band, though monks, had been instructed by the wise and, in the good sense, wily Gregory to live among the people as priests only, not withdrawn, but in their very midst. But now it was different. The Monastery as a distinct and separate institution asserted itself. And the converted people, particularly those who were zealous in their Christianity, soon came to be deeply impressed by the attractiveness of monastic life. They were no longer under the domination of the fear of their devil gods, but they were still under the domination of fear—and that fear was of the pains and sorrows that would be theirs unless they conformed to the ceremonies of the Christian church. They gave up the fear of the goddess Hel, but they retained the fear of the place Hell. It was in the time of this Gregory, a theologian as well as a Pope,

that the belief in Purgatory became fixed. The idea of purgatorial fires was in the air at Rome when the monks came from Gregory; and it was perfectly natural for them and their successors to put this idea to the front in their teaching. It became the basis of appeal. It gave opportunity to lay stress on security from all peril after death by conformity to the sacraments and outward manifestations of Christianity. And it afforded the means of drawing vivid pictures of the danger—in time and especially in eternity—of failure to show consecrated adherence to Christianity. Entrance to monasteries gave the opportunity to show such consecrated adherence. Accordingly the high, the rich and the powerful not only themselves entered monasteries, but they also brought their treasures with them, gold, silver, jewels. This was true of women and of men. When Edwin was baptized, his grand niece Hilda was also baptized, and she became the abbess of Whitby. Monasteries for men and monasteries for women became rich. Their wealth was known. That wealth became a lure. Then and later more than thirty kings and queens descended from their thrones to end their days in cloistral retreats. It would be difficult to number the other scions of noble houses who followed the example.

This wealthy condition of the monasteries and

abbeys led later to a scene the like of which the English themselves once enacted. The Danes mercilessly burst like firebrands on England. They came as pirates, freebooters. They drove their vessels into any creek or opening that was available, and fell upon the monasteries. They spread desolation everywhere, sweeping the land with fire and sword. Priest, monk, youth, old age, nothing was sacred to them. What they looked for was gold and silver and they sought it especially in the monasteries and churches. In that country where Edwin had avowed Christianity, all the people able to leave fled before the fury of the Danes, and those who remained tended to revert to their old heathen customs and practices. Civilization and Christianity went back scores of years. It always seemed as though every time Christianity made an advance in any line whatsoever something occurred to give it a setback.

But an event had occurred before this Danish invasion that had in it an influence that no Danish invasion nor any other threatening evil could destroy—an influence that, however unobtrusive it might be for a time, would later make itself manifest and would unceasingly and powerfully operate. A song had appeared and it was in the English tongue and it told the Bible story. Yes, the Bible should be sung into the acceptance

of the people and should displace little by little and eventually destroy the firmest hold paganism had upon the nation in its diabolical songs. The destruction could not be immediate, for when the people gathered about their dead for wakes or assembled for a festival, some one would start the old hymns and quicken into life the embers of a faith supposed to be extinct.

We know in general what these old hymns of the better sort, not of the unclean sort, were, because we know the poem "Beowulf," written out centuries after its earlier uses. It was one of the old songs which the English had brought from their original home on the continent. It is often compared with the tales told among the most abandoned tribes of Central Asia and of the islands of the sea as we have come upon them during the last two hundred years. It is the story in song of Grendel, a monster, half man, half fiend, who comes every night from the fen into the splendid hall of the king, carries off a number of the king's subjects and devours them. Beowulf, a prince in another country, hearing of this, crosses the sea with fourteen companions to rid the king of this savage fiend. A fierce struggle takes place at night in the king's hall. Beowulf wrenches from its socket the arm of the fiend, who then flees to his fen to die. But the fiend's mother soon appears to avenge

her son's death. Beowulf follows her into the caves of the sea and slays her. Later he slays a dragon who devastates the land, and then he dies a fighting hero. It is a grim tale, but it stirs the fighting spirit. And when it had been sung in all its wildness a feast would be served, the beer would flow freely and brutal shouts would acclaim that fighting and bloodshed were the glories of life.

This was a song of the better sort. The songs of the worse sort were low and debasing, narrating the stories of deceit and lust, exalting even the vices of the gods themselves: and these low debasing songs held a dominating sway.

Then it was that the first ray of light broke into the darkness. Up at Whitby, where Bertha, the grandniece of Edwin, was abbess, there was a lay-brother Cædmon, not a monk, who one night sleeping in the stables saw a vision from which came a voice commanding him to sing of God as Creator and how He, being the Eternal God, the preserver of the human race, created heaven for the sons of men as the roof of the house, and next the earth. Awakening out of his sleep he remembered what he had sung in his dream. He revealed his dream to the abbess. Next day the abbess, in the presence of many learned men, asked him to tell his dream and repeat the verses. All were so impressed they believed a

special grace had been bestowed upon him, and then and later they gave him bits of Scripture to turn into poetry. So he sang the creation of the world, the origin of man, and all the history of Genesis; of the exodus of Israel from Egypt and the entrance into the promised land; of many other stories of the Holy Scripture; of the incarnation of the Lord, His passion, resurrection and ascension; of the coming of the Holy Spirit, and the teaching of the Apostles; also, of the terrors of the future judgment and the horrors of hell's punishment, and the sweetness of the heavenly kingdom.

Here then is the Bible put into song—a new and a mighty fact—the whole Bible into words that can be sung. But this is not all. The simplicity and the attractiveness of the words used are a marvel. Cædmon called the great Creator the "Blythe Heart King," making him lovable; he called the patriarchs, "earls," the very name used by the English for their leaders; and he called their sons, "noblemen." He made Abraham a "wise heady" (wise head) and he described Sarah as a woman of elfin beauty. When he came to Reuben and his daring sons he called them "sea-pirates"; he pictured the Ethiopian as brown, made so by hot coals of heaven. Whenever he narrated a battle he described the participants as standing out in all their warlike

equipments, naming their ring-filled swords; and when they fought they were as grim and fierce as the old war-wolves of the English ancestors.

Nor is this all of the attractiveness of Cædmon's song. Its method of expression made it just what those old English liked: "It is vehement, it groans like a monster in torment, it growls like a bear ready for his prey, it rises like a battle shout, it has the pungency, the sharpness, the exclamations of energy." It is the story even of Christ, but he is no weakling. He is a hero, and heaven is superior to Valhalla and the agony of the lost excels the agony of the cowards in the abode of Hel. Thus he made the passing from paganism to heathenism charmingly attractive, an inviting bridge over which it was easy and stirring to cross. His poetry became the Bible of the people. It was far more powerful in animating the heart, in arousing emotion and in calling forth sympathy than any merely literal translation of the Bible would have been. The work was skilfully done; it was a literary gem; therefore those in the higher walks of life were pleased with it. And it was so simple, so adapted to the multitude that the shepherds and herdsmen were likewise pleased with it.

Almost at this very time another event occurred that was bound to influence the future of the Bible in England. A man named Aldhelm

was seen occasionally standing on a bridge wherever there was a convenient one, and near a church if possible. Unlike Cædmon who came from the stables he had every advantage of study, travel, and high companionship. Indeed he was looked upon as one of the most learned, if not the most learned, man of England. Standing on the bridge, where crowds of people were passing, he would sing the songs they all knew and loved. He never descended to anything indecorous, but he sang to his harp ballads in the English tongue in order to attract their attention. Then, when they were gathered close about him, without break or delay, he glided into words that told some aspect of the Bible story, the coming of Christ, the miracle of the loaves, the pathos of the crucifixion, and without their realizing the fact, he, the scholar, was giving to the English in their own tongue the very messages essential to their true understanding of the Christian faith.

Cuthbert preached the Bible in English and Aldhelm sang the Bible in English. Thus had a mighty advance been made. But there was one more feature of the situation that had its effect. It was the lives and efforts of the missionaries. Right before their eyes the English saw men who were ruled, not by selfish ambitions for ease, voluptuousness, and martial glory, but by a purpose to help and bless others. That

purpose laid on them a heavy weight of responsibility, involved long and dangerous travel, necessitated painful self-control, developed strength and illustrated the dignity, the beauty, and even the grandeur of a disciplined life. The very patience of these men in due time told. Defeated as they were again and again—their work sometimes seemingly annihilated—they never surrendered, they stayed with their task, and this task was as perilous as though they rode the wild storm at sea or fought the foe in hand-to-hand battle on land. Little by little these Bible men took on the aspect of worthies, and because *they* were worthy their message was worthy.

It was to be a long day before the Bible had brought all England under its sway. But the first signs of the breaking of the day were then to be seen. As when one climbs a mountain in the Alps and waits to see the sunrise, and at last beholds the faintest gleam of light just emerging beyond the eastern horizon, and beholding that gleam knows that in time there will be more light, and then still more light, and later the light will penetrate beyond the summits down, down, down to the lowest valleys and the smallest huts, so the gleam of the Bible conversion had appeared and that gleam was the prophecy of the full day of the Bible. It was this Bible movement brought about by Augustine that led to the

creation of a church embracing as in a unity the entire seven separate and warring clans of Ethelbert's day; and because those clans were one in a church they would become one in a nation—and this was all done within 150 years—done when in 828 A. D. Egbert, king of Wessex, became the first ruler of the whole of England. Augustine imparted a power for organization to the church that has withstood the decay of centuries, that flourishes to-day in all the vigor of its youth and first planting. Even the havoc wrought by the coming of the Danes failed to give paganism a continued hold upon the people.

It was this Bible movement that did slowly but determinedly begin to plant church buildings everywhere throughout England. Rochester Cathedral was the first outpost advanced beyond Canterbury by Augustine. The pagan temples were to be disused, torn down perhaps, or they would disappear through neglect. Not a single one of the wooden idols once worshipped would survive, that we may see it to-day or describe it. The ritual of the priesthood would be as though it never had been. The homes of the people need fear no longer that their children would be sold into foreign slavery. There would be a transition period when, instead of carrying the image of Freya around the corn fields to drive away the field-mice and the caterpillars, the image of

a saint would be substituted; and when the popular mind of England should be expressed by the petition in the Scotch litany, "From Ghoulies and Ghosties and long legged bodies and things that go flop in the night, good Lord, deliver us." But it was perfectly certain that the cross would take its place before the eyes of the world in England's flag and on England's coins, that her kings and queens would be crowned as Christians, pledged to uphold Bible principles, that the Bible would shape the language, the education, the literature and the laws of the nation, and would be the touchstone of the conscience of the land; and that England's first library would change cruelty into kindness and license into liberty.

Into liberty indeed, for it would be a Bible-inflamed man, Stephen Langton, who would draw up the Magna Charta, and he and his supporters would present it to King John in the name of the "Army of God and the Holy Church." Upon the rights thus secured, the English people, step by step, would achieve their liberty. The principles of the Magna Charta would become the foundation of liberty for all English-speaking people, and they would be incorporated into the constitution and laws of every American state. Later it would be the Puritans, the Bible-inflamed Puritans, whose principles were called frivolous

and whose habits were ridiculed, who, under Cromwell, would give stability to the liberty of England. And then, still later, it would be the Pilgrim Fathers, on their knees about Brewster with his open Bible, bidding farewell to the Old World, who would bring to the New World its highest type of liberty, both of conscience and of civil state. Amazing fact that the original "sea wolves," "whelps from the kennel of barbarism," should change into such illustrations of the power of the Bible as Langton, the righteous advocate; Cromwell, the godly Protector, and Brewster, the exponent of noblest thinking and living.

It *is* amazing that although all her people did not live under the guidance of Christian truth, nevertheless the religion which prevailed over paganism and every other form of belief was Christian and was acknowledged and proclaimed as England's cherished possession. The Bible told its story of men and women who dared to be stoned, to be imprisoned, to be sawn asunder for their God, and it persuaded those men of bravery that Christianity offered an even sterner peril than did their old-time heathenism.

It likewise told its story of the valor required in self-control and made those who saw valor only in desperate physical encounter realize that Christianity demanded a valor superior to any-

thing ever demanded by paganism; and so men like John Rogers, Latimer and Ridley were to go to the stake and cheerily die in the flames for their faith. It filled their imaginative minds with visions of hosts of God, hosts not of devils, but of angels on the side of God's followers. It taught them of justice between man and man that may be qualified by mercy, and taught them too that in every representative assembly they should represent God as well as one another.

Again and again such a scene as that on the ocean when the ship *Birkenhead* was wrecked off the coast of Africa will be indicative. The English officers and men yielded every lifeboat to women and children and, drawn up in line, looked one another in the face, not shouting their bravery, but standing in silence without moving a muscle. They all went down engulfed. The annals of the nation will be filled with the tales of men and women who risked their lives in every kind of helpful service for God and for man, and did so as a matter to be expected, as at Balaklava, walking undismayed into the very jaws of death.

Cicero advised a fellow countryman not to buy the English captives from the Isle of Britain offered in the Roman market-place, alleging that they were worthless even as slaves. But Gregory's judgment was different and Gregory's judg-

ment has won out. The Bible came not to weaken a nation, but to strengthen it, not to crush the impulses that made the English people a terror, but to provide a new field of heroism, of loyalty and even of beneficence.

Queen Victoria had history on her side when a chieftain from one of her distant possessions, amazed by his study of England's resources, commanding place and extent of empire, asked: "Is there any one thing that is the explanation of it all?" and she answered, simply but expressively and truthfully, "Yes, there is one thing. It is the Bible."

CHAPTER III

THE BIBLE IN THE EDUCATION OF THE ENGLISH-SPEAKING WORLD

The "Unknown Soldier," so-called, is the hero of the present generation. General Allenby, who conquered Jerusalem in the World War and expelled the Turk from the Holy Land, declared that the one person who had come out of the World War entitled to glory was the "Unknown Soldier." So in Washington of the United States, in London of the British Empire, and in Paris of the French Republic, the highest magnates have in silence and with uncovered heads laid their wreaths of honor upon the grave of the "Unknown Soldier."

With similar interest and gratitude we wish that we could find the tomb of the "Unknown Teacher," who started the English race upon its intellectual life. To that "Unknown Teacher" we must attribute the movement that initiated the creation of all the schools and universities of the English-speaking races, and initiated too the creation of all English text-books and the inspiration also of all English teachers. We can only guess who this "Unknown Teacher" was. When

Ethelbert gave Augustine and his monks liberty to begin their teaching he assigned them a house in Canterbury. We can imagine the eagerness that throbbed in the hearts of these monks to begin their work. We know the names of only a few of the leaders of the band: the great bulk of the party are never designated by name. But we can believe that almost on the very first morning of their awakening in this Canterbury home some one of them said: "I will start teaching to-day!" The leaders were probably absorbed in administrative duties, but this humble man was free from outside calls and so he quietly began to teach.

The house was wooden, the floor was of earth, and rushes were on the floor. We wonder whether he started with a rod in his hand. For centuries the rod in the hand was the symbol of the schoolteacher in England as it was upon the Continent. Luther tells us that once, when a boy, he was whipped fifteen times before noon, and he claims that it was for no fault of his own. Similarly the rod in England was brought into frequent use, whippings being supposedly an essential feature of the impartation of knowledge. Even though the pupils were in monastic garb their teacher almost invariably held a threatening rod. We wonder whether he was acquainted with the ancient Egyptian proverb: "The ears of the young

are placed on the back and the boy hears when he is flogged."

A conversation is on record, between one of these early teachers and a pupil, that illustrates the use of the rod. The teacher asks the pupil, "Do you wish to be flogged as you learn?" The pupil replies in a meek and conciliatory tone, "We had rather be flogged for the sake of learning than remain ignorant, but we know you are kind and will not want to inflict blows on us unless you are compelled to by us."

This "Unknown Teacher" might have sought out a light-haired youth for his first pupil, for such a youth had been in his mind's eye ever since he started from Rome. As he sat down beside the youth he showed him a Bible and told him that in that book was the story of his, the monk's, Master, and the story too of the belief he wished the boy to accept. Then he began with the Latin Psalter which was to be for generations the first reading book. His task was no easy one. The boy did not understand his language, nor did he understand the boy's language. So there was the interpreter brought from France who sat between them and translated backward and forward the information and the inquiries that were spoken. Little progress seemed to be made the first day, but the "Unknown Teacher" had begun to impart the Bible to the English in

the narrow, rude house, and that day he had started an intellectual development which would affect continents. It may be, when night came, some of his fellows jocosely asked about the day's procedure, as though it were almost absurd to do as the "Unknown Teacher" had done. But the "Unknown Teacher," who could show then and there seemingly little accomplished, had no reason for dismay. His influence was to be as high as heaven, as wide as the earth and as long as eternity.

In time Ethelbert was gracious enough to transfer the monks from their obscure house to what remained of an old church dedicated to St. Martin and which had come down from the early British Christianity so that the teaching could have larger space and recognition. Then, later, there was erected an Abbey, the Abbey of St. Peter and St. Paul, afterward to be called by the name of Augustine. It was built outside the walls of Canterbury, because it was destined for a burial-place of kings and leaders, and, as was the custom of Rome, such a place of burial must be outside the city. In time it would receive the bodies of Augustine, Bertha, and Ethelbert. But its place in the history of mankind was not to be determined by the burials that would take place within it. Its place was to be determined by the fact that it was erected, in part at least, to be a

school. Here in a definite and formal way instruction took its form, and here was established the mother school of England, the seed of all English letters and study. The schoolmaster had preceded the school, and the school now was to be the schoolmaster's opportunity.

Was the schoolmaster a necessity of the situation? The religion of the Bible is pre-eminently, both in the Old Testament and in the New, a teaching religion. In the Old Testament the instruction of children in the precepts of God is strictly enjoined—"When thou liest down, when thou risest up, and when thou walkest by the way." In the New Testament it is said of Christ, "As was his wont, he taught." He named his immediate followers "disciples," learners, and when he sent them out to transform the whole world he charged them to "disciple"—teach, the nations. Other religions dealing with the externals of forms and ceremonies may require only superficial consideration, but Christianity, dealing with intellectual convictions and deep-seated principles, requires that the mind be instructed and the whole intellectual being be disciplined. Only through teachers and schools can the essential information and the essential purpose based on information enter into lives so that those lives are unalterably aligned with Christianity. For three centuries after the introduction of Christianity

into the world Christian parents had endeavored to be the teachers of their children, because they were afraid of pagan books and pagan teachers; but later, Christian schools had been established in Italy and these monks knew of their existence and of their necessity.

The school outside the walls of Canterbury was designed primarily to teach the Bible. But the Bible was in Latin and the Latin alphabetical letters were far different from the English runes. What was to be done? Besides, the books that the monks had were few. Even if within a few years other volumes should come from Rome, still there would not be enough books so that the scholars could possess them as their own. There were not enough of them so that in a classroom the individual scholars could each hold a copy in the hand. The teacher was virtually a reader. He alone held the book, reading from it and then expounding it. Here it was that the rod came into use so often, in stirring up attention and wakefulness. If the book passed out of the teacher's hand, its safety depended upon its being chained to his teaching stand.

The following imprecation written upon the inside of the cover evidences the need the teacher was under in order to protect himself from the loss of his book: "This book belongs to S. Maximin at his Monastery which Abbott Peter caused

to be written and with his own labor corrected and punctuated and on Holy Thursday dedicated to God and to S. Maximin on the altar of St. Stephen with the imprecation that he who should take it away from thence, by what device whatsoever, with the intention of not returning it should incur damnation with the traitor Judas, Annas, Caiaphas and Pilate. Amen."

Another book bears a more brief but equally condemnatory imprecation: "This book belongs to S. Alban. May whosoever steals it from here or destroys its title be anathema. Amen."

The return of the student from the school to his home, with its rude and illiterate atmosphere, endangered the loss of all the knowledge that the teacher had conveyed to him. So, in order to secure success in teaching, quite young boys were brought to the monasteries, which for centuries offered the only means of education, and offered too the only type of career for which learning was needed. Parents who wished their children to follow careers usually gave them to a monastery. The father dedicated his child in the words: "I promise for him that he shall follow the monastic life in this monastery of (name), according to the rule of St. Benedict and that from this day forth he shall not withdraw his neck from the yoke of this service. I promise also that he shall never be tempted to leave by me or any one with

my consent." Then the boy made his vow: "I hereby renounce my parents, my brothers and relations, my friends, my possessions and my property, and the vain and empty glory and pleasure of this world. I also renounce my own will, for the will of God. I accept all the hardships of the monastic life, and take the vows of purity, chastity, and poverty, in the hope of heaven; and I promise to remain a monk in this monastery all the days of my life."

Thus it was that the schools in the monasteries, apart from their agriculture and their manual labor, had their literary opportunity. Three names will illustrate the significance of this literary opportunity. One goes back beyond the "Unknown Teacher" to a man who died the very year Augustine brought the Bible to the English, 597. It is the name of Columba, meaning "dove," —so pious was his nature—who in 563 sailed from Ireland to a small island off the western coast of Scotland, to-day called Iona. He took with him twelve disciples. He is claimed by Romanists, Anglicans and Presbyterians alike, as one of themselves. He lived quite apart from control from Rome and taught much that was independent of all ecclesiastical authority, his own will determining his conduct and his teaching. He himself was a thoroughly trained scholar, taught in the monasteries of Ireland which

were then the great centres of knowledge and of missionary zeal for the entire northern part of Europe and even of Italy itself. From Iona, Columba sent his disciples to Scotland and, virtually through himself and these disciples, converted Scotland. Here at Iona and everywhere else he stood pre-eminently distinguished for piety and learning. He was much beloved both as a man and as a teacher. As a teacher he saw to it that his monks copied every book that he judged worthy. He made copies with his own hand of documents of various kinds which he found, and wrote poems and hymns—some of which are still extant. He instilled the idea into his followers and into all their institutions that biblical knowledge was the beginning and the surety of all Christian instruction. It was out of his theories and his inspiration that there came to be after a few years monasteries with strong teaching forces in England itself. He is mentioned here not so much for himself as for the movement he in some respects represented.

So it was that our second name comes to the front, the name of Bede, usually called the Venerable Bede, though he died when he was 62 years of age. In a word, he was not only the most notable scholar of his generation in England, but also the outstanding personage in literature in the beginnings of English history. His career il-

lustrates the place and power of the Bible school in monastic life. We can see him as a small boy of seven, accompanied by his father, entering the monastery. The father signs the promise to give his son to the monastery for life and then the boy himself in his immature way signs the vow to remain a monk all the days of his life.

We wonder whether some parish priest had discovered that this boy was unusual in his type of mind and aptitude for study. Perhaps for this reason the father was persuaded to give his boy to scholarship and the boy became inflamed with the ambition of knowledge. In any case here he was at the age of seven, receptive to all the influences of his surroundings. The best teachers that could be provided for him took charge of his instruction. He passed from one school to other schools when his development made it desirable. At last we find him at Hexham, where, in a sort of retreat, in quietness, he could pursue his studies to his heart's content. Remember that he was an English-born boy and until his seventh year was acquainted only with the English tongue. But now this English boy has become a man. He knows the Latin of the Bible to start with, he knows Greek too, for as yet the doxologies were always said in Greek; and he has acquired some acquaintance with Hebrew. He is prepared to be a Bible scholar. But he has addi-

tional knowledge, for he knew somewhat about astronomy and prosody. And, more, he has the ambition of every true scholar: the ambition to produce what will stimulate and will enrich the intellectual life of his people. So he wrote, in the Latin tongue, comments on the books of the Old and New Testaments, and followed them up with stories of the lives of the saints, with brief sermons, with hymns of Gospel praise, with epigrams, too—and then with books of history.

Herein is a most remarkable fact. It was in less than a century and a half since Augustine's "Unknown Teacher" began his work in Canterbury, when there was not a single book in use among the English, that Bede, a convert to Christianity, was producing material in all lines of Christian literature. There was every sort of violence and even of slaughter going on in virtually the whole island of England. The cursory observer, looking upon England, might have said in hasty judgment, that Christianity had no chance of winning out. But in his quiet retreat, with disease more and more encroaching upon his strength, this man of blameless life wrote out, beside all other productions, his "Ecclesiastical History of the English Race" in five books, to which we are indebted for very much of our information on the life and interests of England down to 731 A. D. To all time any one, whether

he speaks English or not, who makes acquaintance with the formative influences of world history must marvel that Bede, so speedily in this dark and forbidding part of the world, could be such a Christian scholar. Drawing materials from Roman writers with whom his monastic studies had made him familiar, but principally from chronicles, biographies, records, documents, he could compose his unspeakably valuable record. He made use of all available data bearing upon the history of England and of English people, and in addition gathered information as best he could by word of mouth from the older folk, and also from what he could get the younger folk of his day to put down in writing.

Nor must it be forgotten that the Bible was the main inspiration of his scholarship, nor must the closing scene of his life ever be omitted from consideration of his part in English history—the scene of his translating of the Gospel of St. John into English and of his dying as he dictates his version to his pupils. It was the Bible that was in Bede's character, that was in Bede's work and that was in Bede's aspiration until the end.

And now we come to a third name to be mentioned illustratively, Alcuin. Columba had died in 577 A. D. and in the same year Alcuin is born. Why mention Alcuin pre-eminently? Because the story of his life enables us to understand how

deep the Bible was getting into the scholarship of the English race, to understand also the schools and the studies now coming forward in England. He, too, had entered upon his monastic training as a child. It was at York, in the North, where there had been established what was called a cathedral school. This name is suggestive of the fact that the old wooden buildings of heathen worship had gone, that the English converts to Christianity had been persuaded to use stone in the erection of churches and that cathedrals had been established in different parts of the land, even though the ebb and flow of Christianity constantly kept up. Alcuin became the most distinguished scholar of his century, not alone in England, but upon the continent as well. It was he to whom the potent Charlemagne of France appealed, asking him to come to France and help civilize his subjects. Alcuin became the preceptor of the Emperor himself in various branches, especially rhetoric and dialectics, and was given the superintendency of schools and monasteries. He had as his pupils the members of the King's family and the young clerics connected with the palace chapel. This man, whose ancestors one century before had never seen a library, created an academy for disputation in the palace itself, and was the inspirer of the gathering of a fine library in the palace.

It is Alcuin who, in describing the school at York where he studied as a boy, gives us virtually our first knowledge of the place and power of a schoolmaster in a boy's life in England, and of the type of study the boy was called upon to pursue. All this would not mean much were it not for the fact that Alcuin was the first English scholar called to another nation to mark out and establish its educational policy, and that Alcuin always regarded the work at the York school with admiration, and desired so far as he could to reproduce that work in France. As we listen to his references to Aelbert, who had been his teacher at York, we realize the significance which the teacher as well as the studies taught, was coming to have in education. How far away it all seems from the work of the "Unknown Teacher" at Canterbury! Already England was becoming the teacher of Europe.

Listen to the tribute of admiration he pays his teacher, adorned as it is with rhetorical efflorescence:*

> Bide with me for a while, I pray ye, youth of York, while I proceed with poetic steps to treat of him, because here he often drenched your senses with nectar, pouring forth sweet juices from his honey-flowing bosom. Fairest Philosophy took him from his very cradle and bore him to the topmost points of learning,

*E. P. Cubberley, "Readings in the History of Education."

opening to him the hidden things of wisdom. Sent to school at a tender age to grow up with holy understanding, he became proficient in books. At the York school he moistened thoroughly the arts with diverse streams of teaching and the varied dews of learning, giving to these the art of the science of grammar; pouring on those the rivers of rhetoric. Some he polished on the whetstone of law, some he taught to sing together in Gregorian chant, making others play on the flute of Castaly and run with the feet of lyric poets over the hills of Parnassus. Others the said master made to know the harmony of heaven, the labors of sun and moon, the fire balls of the sky, the seven planets, the laws of fixed stars, their rising and setting, the movements of the air, the quaking of sea and earth, the nature of man, birds and beasts, the divers kinds of numbers, and various shapes. He gave certainty to the solemnity of Easter's return. Above all, opening the keystone of holy writ and disclosing the abysses of the rude and ancient law. Whatever youths he saw of conspicuous intelligence, these he joined to himself, he taught, he fed, he loved; and so the teacher had many disciples in the sacred volumes, advanced in various arts. Soon he went abroad, led by the love of wisdom, to see if he could find in other lands anything novel in books or schools, which he could bring home with him.

It would be unfair to Alcuin to leave unmentioned the fact that he, an Englishman, transmitted to the ignorant French the knowledge of Latin culture which had existed in England since the day of Bede, that his letters are a mine of information on the social and literary condition of his time, that his poems, his grammar, his his-

tory of the Church in verse, his works in rhetoric and dialectics are noticeable. To understand Alcuin it must ever be borne in mind that in his own words above all he prized the teacher who "opened the mysteries of holy writ" (the Bible), and when he poured out his heart and mind as he did in his letters those letters were chiefly pious meditations upon the Bible. It must also be considered that his chief ambition for all whom he trained was that they should receive and illustrate the spirit of the Bible. He wrote:*

> In the reading of Holy Scripture lies the knowledge of true blessedness, for therein as in a mirror man may consider himself, and what he is and whither he goes. He who would be always with God ought frequently to pray and frequently to read, for when we pray we are speaking to God and when we read God is speaking to us.
>
> Then, last and best, he opened up to view
> The depths of Holy Scripture, Old and New.
> Was any youth in studies well approved,
> Then him the Master cherished, taught and loved:
> And thus the double knowledge he composed
> Of liberal studies and the Holy Word.

And one thing more must be said of Alcuin—a thing which is of the utmost importance. It was he who brought forward the idea that education should be also for others besides those who

*A. F. West, "Alcuin and the Rise of the Christian Schools."

wished a career in the distinctly religious world, for others besides those who were to be monks or priests. He saw the necessity for general education. He inspired Charlemagne to issue a proclamation to the congregations of monks and also to the secular canons that they should get together children of slaves as well as the sons of freemen for instruction, and should establish schools where boys should be taught psalms, music, arithmetic, grammar and the writing of good books also. Thus there came into existence later, through this man of England, two types of schools—one for those who were to be monks and priests, and one for those who were to continue in the ordinary vocations of life. And there came also into existence in time, two types of teachers, the monks and the secular clergy or parish priests, and, as was natural, two different types of courses of study according to the need to be met. But in every instance of general education the leaders were men supposedly saturated with Bible knowledge, who would make the Bible the beginning and the ending of their instruction.

The name Alcuin might well be inscribed over the doorway to every free school, every private school, every college and every university, yes, and every Sunday-school, too, of the entire English-speaking race, for he it was that started the movement that eventually led to their existence.

He it was that put the purpose in the heart of Charlemagne, the first monarch in the history of Europe, even of the world, to attempt the establishment of universal primary education as well as of higher schools. Moreover, as a result of Alcuin's organizing sagacity, a body of men devoted to teaching as well as to learning was created, giving some degree of continuity to education, down to the founding of universities. He started the movement which was sure to eventuate in inspiring teachers like Mary Lyon, who called for the opening of all the advantages of education to women as well as to men, so that women's colleges and coeducational institutions of learning should have their recognized place.

Education of the English as a people had well begun. But dark days lay ahead. When the viking Danes assailed the land they destroyed schools as well as churches. Culture was prostrated. The country was harried and burnt, the churches despoiled of treasures and books, the clergy illiterate. Learning was so "clean destroyed" that when Alfred came to the throne in 871 A. D., he could not call to mind a single priest south of the River Thames who knew Latin, nor one who could even understand the church services in English; while south of the River Humber there were but few, and north of the Humber, to the best of his belief, things were not

much better. The condition of education was lamentable.

But here again as in so many of the dark days of English life, light arose. Alfred knew that the hope of the future lay in the children of the present. He cherished the great wish to see all the freeborn youth in England who could afford it, instructed in reading English writing until they became proficient, or just as long as their tender age unfitted them for other occupations. His idea was that those to be fitted by higher education for responsible positions should proceed to Latin. To supply material for such a course of training he desired to provide a series of English text-books and he searched out Latin works suitable for translation into English. He established a court school, he imported scholars from other parts of the world; he put himself to school, and thus became in a visible and impressive way the patron of learning. He sent out these words concerning himself: "He seems to me a very foolish man and very wretched who will not increase his understanding while he is in the world, and ever wish and long to reach that endless life where all will be clear." So this great king and leader summoned his people to esteem as primarily important the training of the mind, supplied the means for such training and himself exemplified arduous application to learning, and

once again learning in England was well under way inspired by the endless life of the Bible. And this learning was in English form, the laws of Ethelbert, the Bible's first convert, now being issued for the first time in the English tongue.

Now comes another event in the history of Education among the English that is of momentous significance. It is the invasion of the Normans, passing over from the north of France and taking possession of the culture of the land. They came, not so much to pillage and destroy as to appropriate and possess. They looked upon themselves as of a higher class than the English, and through their might and disdain they obtained a commanding influence. They displaced the weaker and more ignorant clergy and put in their stead strong and educated men. They introduced their language at Court, in business and in social intercourse. It became the fashion with all who would ride the top of the wave to lay aside their English words, English customs and English ideals, and become Normanized, become French. Learning as learning was indeed advanced, and it was, in the sense of the old time, Biblical, but lighter and more superficial in its Biblical form. It looked as though the Norman had come as the permanent conqueror of the English tongue.

Then occurred what seems almost impossible.

The Latin tongue in Italy brought into being the Italian, in Spain the Spanish, in Portugal the Portuguese, and in France the French—all Latin in basis and often in very form—and now the blending of Latin and French threatened to exterminate the English tongue. The day had come when the leaders of the English were ashamed to be heard speaking their native English. But with a dogged persistency the common folk held on to their English, they talked it in their homes, their children, playing in the streets after the Norman-taught schools closed, shouted it, they sang it in their ballads, they loved it, were not ashamed of it, they even sounded it in market squares. And, one of the wonders of history, English came back little by little in the self-consciousness of victory, not proud of itself, not disdainful of the Norman—for, taking hundreds and hundreds of Norman words that it deemed desirable, it incorporated them within itself. With the help of this enrichment the English tongue became the best adapted of the world for the expression of the terms of the Bible and for the expression of the terms of education. Henceforth, if this enlarged, beautified tongue—based on the strength of the English—can be held and established, it may be depended upon as sufficient for the needs of church, school, and state alike.

At this point we may advance a step and refer to the institution and life of the great Universities, Oxford and Cambridge. There is no need to attempt a description of the early origin of these Universities, going back into years that depend entirely upon unprovable traditions. It is enough to know that they were in active operation by the year 1200 A. D., with gatherings of scholars, with developing schedules of studies, and with master minds in charge. How did it come about that these two institutions, which were to influence the whole intellectual condition of the English in England itself and of the English throughout the earth, started? There is but one answer. Each of them started as a Bible school. The religious orders chose the localities for reasons that seemed desirable to them and there began courses of instruction largely based upon or inspired by the Bible. Gradually the Universities enlarged their scope until, as the centuries passed, they became Universities in fact, teaching the whole range of knowledge. All of the original foundations were essentially Biblical. Their instructors conducted teaching in the atmosphere of the Bible and their exercises every day sounded out Psalm or Gospel in worship. They sent forth a perpetual stream of men inculcated with the Bible and they contributed apostles of light and learning to the

world imbued with the spirit of the Bible, as they understood it. All through the intervening years, since the historic start of these Universities can be clearly traced, the tendency has been to associate Biblical designations with their colleges—Christ's, All Souls', Trinity, Corpus Christi—because in them the one book that is authority for life is the Bible.

There have been conflicts again and again, as was inevitable, between the subjects designated as science and religion. So, too, there have been conflicts between science and science, and between religion and religion. Oftentimes the sure facts of science have been disproved as the discovery of new facts necessitated restatements. Oftentimes, too, the sure assertions of religion have been disproved as new light has broken forth from the Bible and from nature, and it became necessary to interpret the Bible in the new light and give its words a new significance. Such conflicts between science and science, and between science and religion, and even between religion and religion, must always be expected. The Bible is a book of new light. New light means change, and change involves new forms of expression. It is only when an object is without power to impart the new that it is continuously the same. And besides, when a book like the Bible claims its Master to be the light of the

Universe—as well as the heart of man and of nature—such a book demands, if its purpose be carried out, that universities shall treat every branch of knowledge dealing with matters exterior to man, whatever their sphere, as well as those interior to man.

The Bible endeavors, just as well as it can, to set forth a God whose province is in the heavens above, in the earth beneath and in the waters under the earth. He is a God who wishes every fact in the entire universe gradually to be discovered, and then to be taught, so that life may be made conformable to such fact. It is the gradualness of this process of discovery that often causes misunderstandings in the realms of thought, because while some minds do not always become convinced that actual discovery has been made, other minds feel quite sure of the discovery. In any case, the Bible calls upon mankind to search for answers to all questionings whatever their nature, assured that finally and in every instance the answers will bring to men the ultimate conviction that the will of the God and Father of the Lord Jesus Christ has in it man's supreme blessedness. The Bible exists, not as an encyclopedia of knowledge, but as an inspiration to a life in correspondence with the will of the Universe. And for this very purpose—even though the remembrance of the fact of their

Bible origination and of their early Bible administration may lapse—the Bible planted and nourished the Universities of Oxford and Cambridge and has given them and their successors in England and throughout the earth their sphere of opportunity.

The Reformation came when Oxford and Cambridge were well attended. It found a curious condition of religious studies at the Universities. The tendency was to take philosophic questions based on the Bible and argue over them pro and con as a mere scholastic exercise. The inspiring life-purpose of the Bible was being neglected for its scholastic use. With the first questionings aroused by the Reformation, students were sent back directly to the Bible. The question became not what creeds, councils, and ecclesiastics claimed, but what did the Bible teach. It and it alone must be the final test of authority. New scholars appeared who laid stress on the very words as they appear in the original Greek of the New Testament and as they appear too in the original Hebrew of the Old Testament. It was a renascence of knowledge, and particularly a renascence of the knowledge of the Bible itself. Though in many respects the Reformation was a political movement, it was a political movement that found its basis for existence in the Bible.

Not only in England did the Bible and education come into a new alliance, but everywhere that the Reformation had influence. For instance, in Scotland the Church Assembly provided that every church in a town of reputation was to have a Latin school, that every country parish was to have a teacher of the first rudiments, and each notable city a college for logic, rhetoric and Latin, Greek and Hebrew. All this work was to be done with the Bible ever in evidence—read, studied, recited. Scottish education up to the very University itself was saturated with the Bible. For many a generation the teaching of the Shorter Catechism and of the Book of the Proverbs in the schools of Scotland did much to create clear intellectual thinking, and to develop the canny spirit of the Scottish mind.

It was the Bible that inspired the creation of the Public Schools of England—Winchester, Eton, Rugby. Eton was to prepare for Cambridge, Rugby for Oxford. In these preparatory schools were to be gathered the choice youth, who should be grounded in studies that would fit them to attend the Universities, and reap the benefit of all the varied courses of the Universities. How should they be trained? Trained indeed with disciplined minds, so that language should be accurate, historic facts should be held in memory, the power to concentrate mind

should be developed, and the ability to think should be decisive. But what about the atmosphere and the end in view! The atmosphere was to be Biblical, the end that the students should be Biblical men.

An illustration will make it all clear. It is in "Tom Brown of Rugby," written by Thomas Hughes, a parliamentarian leader and man of affairs. It is virtually a description of himself. He pictures Tom, off on a fishing excursion, coming in for the camp-fire at night. Lolling at the camp-fire he reads in a newspaper carelessly tossed to him, that Arnold, headmaster of Rugby, had died! His headmaster had died! Instantly all thought for fishing and for every other interest leaves him. His heart fills to the full with tender memories. Leaving the camp-fire and his comrades, he strides away over the moor alone. He is overpowered by sorrow that this man of God should have gone. What shall he do? His decision is soon made. With the early light he must be off for Rugby. Broken hearted he reaches Rugby. He finds his way alone to the Chapel. He seats himself where he has last seen Arnold—Arnold with his Bible. He groans aloud with grief. Then he remembers that Arnold would tell him, could he now be heard, to be brave and do manfully his part in life for the world's good. He steadies himself. He goes

to the spot where Arnold lies buried. He kneels. His tears flow freely. Then and there he rose to do his Master's bidding. Henceforth, he, Tom Brown, soon to be the Hon. Thomas Brown, M.P., advocate of the people's welfare and author of the "Manliness of Christ," was consecrated to world helpfulness. Such was the Bible's power in a headmaster's life; and such was the power every headmaster of England coveted to possess and express.

Water filters downward. The universities and public schools of the highest ranks in England revealed to themselves the value of education. Education now filters to the lowest ranks, and schools of every grade and for every need spring up everywhere in England.

So it came about that when the first English people crossed the Atlantic to America, they brought to New England and to Virginia large ideas of the necessity of education. There were university-trained men among them. They were all jealous of the promotion of religious faith. They felt the need of men who should preach the Bible. It was to this end that they created Harvard University in 1636, and started the educational movement of colonial life. What an array of institutions came speedily into existence and were all in active operation before 1776, when separation from the Mother Country took

place! Ten of them: Harvard in Massachusetts, 1636; William and Mary in Virginia, 1693; Yale in Connecticut, 1701; Princeton in New Jersey, 1746; Washington and Lee in Virginia, 1749; Pennsylvania in Pennsylvania, 1764; Rutgers in New Jersey, 1766; and Dartmouth in New Hampshire, 1769. Nine of these ten colleges represented distinct religious bodies—Congregational, Episcopal, Presbyterian, Baptist, and Dutch Reformed. One of them, the University of Pennsylvania, was without ecclesiastical connection, but the finest statue in the world to George Whitefield, the Bible evangelist, stands on the campus of this University. It bears an inscription of eloquent tribute to the evangelist, acknowledging the creation of the University in Whitefield's original Charity School of 1740. So it was that all of these ten colleges were the outcome of prayer over the Bible and prayer for Bible continuance. They started as Bible institutions, and they made the Bible the cynosure of all eyes in their chapels and the standard of all wisdom for life—wherever in church or state life was to be lived.

During this period and long after, there was in circulation and in use the New England Primer. For one hundred years this Primer was the schoolbook of the overwhelming mass of people of America, and for another one hundred

years it was frequently reprinted. It is claimed over-conservatively that during a period of one hundred and fifty years this primer had a total sale of 3,000,000 copies, sparse as the population was. What was this Primer? It was a Bible primer. It was in John Cotton's words, "Spiritual milk for American babes, Drawn out of the Breasts of both Testaments for their Souls' Nourishment." It has been said of it that "it taught millions to read, and not one to sin." It gave one page to the letters of the whole alphabet, then to the vowels and the consonants; one page of easy syllables (*ab, eb*); one page to words of one syllable, and gradually led the child on until he was acquainted with words of several syllables and was ready for the Bible, the Catechism, and for general religious instruction. To this day the questions abide, "Who was the first man?" "Adam." "Who was the first woman?" "Eve." "Who built the ark?" "Noah"; and to this day we quote—under the letter A—"In Adam's Fall We sinned all," and under the letter Z—"Zaccheus he—Did climb the Tree Our Lord to see." Here too, was the prayer—"Now I lay me down to take my sleep"; and here, too, was "Hush my dear, lie still and slumber, holy angels guard thy bed."

The educational influence of the Primer was tremendous because it was understandable to

the youngest mind, and with its pictures could be used by parents at their firesides as well as by teachers in their schools. It made the Bible vital everywhere.

As the years passed and the United States, with its wide-spreading territory, came into existence as a nation, it was Bible-trained men that planted colleges in the opening West. The higher education of the entire land was started almost without exception by those who not only had the Bible in their hearts but also had it in their hands. The wedge, which opened the door for institutions of learning not associated directly with the Bible, State institutions and others not connected with the Church, was the denominational or Bible college. The Bible school made way for the whole system of public education in our American life.

And what shall be said of education in Canada, in Australia, in New Zealand, and in other parts of the world where the English language is in the ascendant? The same statements, to a greater or lesser degree, that have been made for the United States may be made for them. All over the earth colleges, universities, and schools of a multitude of various kinds rear their special walls and impart their own particular teaching—and still every one of them is indebted to the Bible for the influences that have led to its inception.

And what shall be said of the *teachers* the Bible has put into the educational life of the world, of the men and women whom it has fitted for high position in society—a respected and beloved force for civic righteousness whose part in human good is invaluable? What an army of heroes these men and women have been as often, in self-denial and humility, they have bent over their scholars and done their task. "The schoolmaster is abroad in the land, and I trust to him, armed with his primer, against the soldier in full military array," the English orator Brougham once declaimed, as he assured the people of England that, because the schoolmaster was in existence and active in England, dangers would be outlived and national welfare would ensue. The debt mankind owes to the Bible-imbued schoolmasters cannot be reckoned. Coleridge claimed that the world of education rests on three props, love, hope, and patience, all of which the Bible supplies.

The Bible in Education among the English-speaking peoples once received a tribute of admiration from Professor Huxley, supposedly uninterested in Christianity, in an essay on "The School Boards, What Can They Do, and What May They Do?"*

*T. H. Huxley in *The Contemporary Review*, December, 1870.

I have always been sturdily in favor of secular education, in the sense of education without theology; but I must confess that I have been sorely perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up without the use of the Bible. The pagan worship lacks life and color, and even the noble Stoic, Marcus Aurelius, is too high and refined for an ordinary child. Take the Bible as a whole: make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that is undesirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. It is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form: it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and a great past, stretching back to the farthest limit of the oldest nation of the world. By the study of what other book could children be made so much humanized and made to feel that each figure in this vast historical procession fills, like themselves, but a momentary place in the interval between two eternities; and earn the blessings or curses of all time, according to the efforts to do good, and hate evil, even as they are earning their payment for their work?

"Blessings or curses of all time, according to the efforts to do good," as the Bible sets forth the good! This certainly gives the Bible in Education a mission, everywhere and under every condition. It is not then a mistake, it rather

is in the line of wisdom, when institutions of education, quietly, unobtrusively, but invariably, endeavor to breathe the spirit of the Bible into their organizations and into their expression.

Though words often preserve and prevent the escape of the spirit, there need not be the same declaration that was made by the Trustees of Phillips Academy, Andover, Massachusetts, when it was founded in 1778; "In order to prevent the smallest perversion of the true intent of this Foundation, it is again declared that the *first* and *principal* object of this institution is the promotion of true Piety and Virtue." But the whole story of the place of the Bible in the education of English-speaking peoples makes it clear that the Bible, rightly taught, has power to stimulate the mind, elevate the affections, develop the manhood, and arouse the devotion of pupils; that rightly taught, it creates the character that builds up society in joy, peace and righteousness; and that in a word it has within its keeping the true welfare of mankind.

Actuated by this belief, Princeton University, one of the older universities, has lately erected as the central and most beautiful and commanding building its Chapel, where the Bible is regnant. Actuated by the same belief, the University of Chicago, more recently founded—in order that the spirit of religion should penetrate and

control the University—builds a chapel as the central and dominant feature, so that all the buildings on the campus will seem to have caught their inspiration from the Chapel, and in turn will seem to be contributing of their worthiness to the Chapel. Thus may it be that the University shall proclaim that in its ideal it is dominated by the spirit of religion; that all its departments are imbued by the religious feeling; and that all its work is directed to the highest ends. And proclaim too that the heart, the living, throbbing heart, of that Chapel is the Bible.

If those who have received the benefit of the first lesson taught by the "Unknown Teacher" with the Bible in his hand to the little, light-haired English boy, could gather from all the earth to lay the wreaths of their gratitude upon his memorial, they would come, a multitude that no one could number, and their wreaths would mount higher than Pelion piled upon Ossa. They would mount even to the stars.

CHAPTER IV

THE BIBLE IN THE LITERATURE OF THE ENGLISH-SPEAKING PEOPLE

Whenever we think of what the Bible has done in and through English literature, we must hold in mind that when the Bible came to England not one scrap of English literature was in existence. There were no recorded annals of history, no prose or verse voicing the sentiments of mind or the emotions of heart, nothing whatever that told of the hopes, fears, desires, ambitions of people, not a sentence that described the geography, the government or the wars of the land. Had the Bible in 597 A. D. been introduced into China or India, or been taken to Nineveh or Babylon, it would have found much material already recorded, bearing upon the life and ideals of the inhabitants, and in some cases the records dating back several centuries. The advent of the Bible, even at an earlier period than 597 A. D., say the year 150 A. D., into Egypt and into Italy also, was confronted with writings on stone, on brick, on papyrus, and on parchment, which constituted a voluminous library. But when the Bible came into England, it was the first book of any kind

English eyes had ever seen or English hands had ever touched.

It must always be held in mind too that the Bible covers an immense range of material. It deals with history and geography. It has much to say also with reference to individual and national conduct. It attempts too to put into language the most cool and philosophic reasonings of the mind, and in addition the most burning and soaring affections of the heart. There is not a phase of human experience, such as is inevitable to questioning, eager souls, that is left without some message in the Bible. If then the Bible is actually accepted by a people and is allowed to become the basis of all their desires, motives, and purposes, and if later such desires, motives, purposes, are written down with the Bible response to them, the Bible inevitably creates a literature, a series of pamphlets and books.

And one thing more needs to be held in mind, namely, the special meaning ordinarily applied to the word literature in speaking of "the literature of a race." Literature refers to writings embodying thought that is "(1) power-giving, in inspiration and elevation; thought that is (2) of interest to man as man; thought that has (3) beauty in its tone or style; and thought that is inscribed in (4) organized form." Literature is not mere knowledge, it is not the record of the calculations

of mathematics, nor the investigations of science, nor of the employment of trade-marks, nor of the use of tools, like the mariner's compass or the plough. Knowledge of these things, and every other kind of thing, may exist in the mind of the writer and may even be necessary for his understanding and his expression; but this in itself is not literature. Literature is the flame that comes out from the fuel, not the fuel itself; and the flame, coming out from the fuel imparts heat and light, cheer and strength.

Literature, prose and poetry, each has its own sphere. Prose may be literature of the most exalting nature, rich in its suggestion of and summons to virtue. For beneath every literature there is a philosophy. Whether the author knows it or not, he writes in order to exhibit an idea of nature, or of life, perhaps. His effort is to put that idea into language which he hopes will make it effective; and accordingly the poet takes the more prosaic statement, and under the leading of imagination clothes it with figures of speech that will give it a power otherwise not possessed. As a consequence the poet oftentimes attains a prominence that puts into the shade the reasoner. When it comes to literature, the forceful teacher, the scholarly scientist, the erudite theologian, the impassioned orator, in every age and in every nation, may find that the people, though they praise

them for what they are and what they say, give the place in the sun to the poet. Poets love to quote the saying: "The emotions are the master; the intellect is the servant," and to affirm that poets have gained a permanence in religious influence which the theologian can hardly claim, and they are remembered when popes are forgotten.

So it comes about that statesmen have repeatedly said that if they could make the songs of their nations, they cared not what others might write or do. So it comes about, also, that in judging the literature of the English peoples of the earth we are to ask ourselves, "Who are its leading poets?" And this we are bound to ask though we know that many a person does not, as he thinks, like the phrases of poetry and may even claim that he cannot read poetry with interest and profit. Sooner or later, however, in some phrase, one that such a critic does like, the ideas of the poet reach the heart and mind, and even in spite of the critic's disinclination to poetry as poetry, the poet "makes" the man, shaping his thought and ideals, and does much to "make" the age, determining its thought and its ideals also.

Where then shall we look for the beginning of English literature? Certainly to Cædmon—the first singer of the English people who put the Bi-

ble into verse and sang it. There were others who did much the same in the centuries that immediately followed him, writing their words in comparatively brief form; though their works never became commandingly outstanding. But when Chaucer came, English literature assumed a magnitude and a power which have caused many judges to name him as the father of English literature. Who was he and how could he have the material necessary for his great work?

At this point enters the man who prepared the nation in its receptive mind for Chaucer's influence. That man was John Wycliffe. He was an Oxford graduate, and at Oxford he received instruction in the Bible. Becoming a parish priest he endeavored to teach his people from the Bible, but he came up against some very obstructive facts. One was that the people had no Bible in their homes where they could for themselves follow out and investigate his Bible teachings. Another fact was in his belief that every man, even his poor and untaught parishioners, had a perfect right, denied by the church authorities, to study the Bible for himself and to judge of its meaning by and for himself. And still a third fact had to be faced, namely, that when the people could study the Bible for themselves, they would see it was indeed a "holy" book in that it demanded a holy life of its ad-

herents. This third fact could not be overlooked or minimized, otherwise the very mission of the Bible would be frustrated. And by reason of this third fact the situation in the clergy, as it then existed, would surely bring about opposition and persecution, for the clergy at that time were lamentably lacking in holiness; and the knowledge of the Bible by the masses of the people would mean their resentment to the authority of the clergy and thus would the hold of the clergy upon them cease. This result the clergy would endeavor to prevent, for they were unwilling to give up their vices and be holy men.

These three positions had a perfectly tremendous outcome embodied in them. A Bible for everybody meant a translation of the Bible into language that would be understood by everybody. Such a translation should have as simple words as possible, otherwise how would plough boys and millers and all manner of people know what it said. The Norman conquerors had brought over from France their great long words —made up in many instances of Latinized forms —and polite society had adopted a multitude of them and looked superciliously on the plain short words the plough boys and millers used as they greeted one another on the street or talked the neighborhood gossip in their homes.

It was one of the greatest recognitions ever

made of man as man, or of the value of man as man, when Wycliffe determined that he would bring out a Bible in the language of the ordinary man, not of the scholar as such, not of the courtier as such, but of the commonplace man. Up to that time there had been a wide gulf between what were called "the religious" and the great mass of humanity. "The religious" were those directly or indirectly associated with the institutions of the Church. They were a special and a favored class, and were spoken of and treated with particular social and ecclesiastical recognition. Wycliffe proposed to include with them all other Christians whatever their sphere or occupation, and he undertook the translation of the whole Bible from the Latin versions. It was to be a consistent translation from end to end. Parts of the Bible from time to time had already appeared in English form. Indeed such partial translations go back hundreds of years, sometimes with the English interlined after each Latin sentence. The purpose, however, of this new and complete translation was one of those marvellous adventures which appear occasionally in history. When Wycliffe undertook to provide such a Bible, there was a sense in which the nature of the English tongue and the nature of English literature hung upon the success of his work—so determinative was it to be: exactly as was the case

with Luther's translation of the Bible into German, which gave fixed form to the German tongue, and as was the case with Calvin's writings which shaped for all time the nature of the French tongue.

But the fact that Wycliffe, irrespective of his priest, his bishop, his pope, and even the councils of the Church, believed that every man was free to examine and pronounce upon the Bible for himself, carried with it liberty to think and responsibility to decide. It was as though shackles were taken from the slave and the slave was free; he alone was his master. Any person, however lowly, even of the untaught, could now pore over the Bible, could ask himself what it meant, and could inquire for light, while finally he must himself decide upon its meaning. All this was an exaltation of the individual and at the same time was a heavy responsibility for the individual. Strength was needed to carry the responsibility. Therefore the plough boy must endeavor to have such needed strength of mind and heart. Intellectual development and literary product were sure to result.

So Wycliffe made his Bible. He did not disdain occasionally to use a Norman word that had become familiar, but there were comparatively few of such words, for his words should be English. He actually issued a Bible that was so per-

meated with the English of the people that every translator of all the versions that followed, based on the later discovery of original manuscripts and inspired by enlarged scholarship, is glad, even down until to-day, to retain his forms of expression as far as possible. It was indeed the first attempt to put the whole Bible into English, and necessarily in some respects crude. As time went on there would be improvement in it, but he had laid a foundation never to be shaken. What if ecclesiastical authorities did inveigh against him, what if in after years his body should be taken from its grave and burned, the ashes scattered on a swiftly flowing river, rushing to the sea, the power of his life and work was to be indestructible.

Then, when the people had the Bible that called on them to be self-masters of thought and that summoned every one, even religious leaders, to holiness of life, Chaucer came to the front. His "Canterbury Tales" virtually decide his place in the literary world. He gathered a company of twenty-nine men and women at an inn in Southwark who were to start on a pilgrimage to Canterbury Cathedral, as was the wont of his day, and these twenty-nine were to tell tales on the road as they journeyed to and from Canterbury. It was a motley assemblage of the highest and the lowest in the social scale, a Knight, a

Country Gentleman, a Doctor, a Lawyer as well as a Cook, a Ploughman, a Tailor. He had London officials, a Nun, a Priest, a Monk, disreputable hangers-on, and a Parson. He invented the tales they told, and well he could do so. He had a brilliant mind. He was acceptable in court circles. Travel upon the Continent had added to his accomplishments. He knew the life of his day from the very top to the very bottom, in trade, in monastery, on farm, on sea, in circles of wealth, in circles of poverty; he knew the good and he knew the evil of his generation, of every generation.

His tales are ingenious, attractive, each appropriate to its teller. What was he after in them? This—to make court circles primarily realize the futility of the passing show and to understand the permanent value of the eternal realities of the Bible. It was the custom to smile at vice, as though it were a mere nothing; he ridiculed vice so that it seemed contemptible. The virtues of poverty, purity, integrity that others laughed at, he praised. He scorned the sensuality and trickery of those who in holy office were untrue to personal holiness, and he exalted the ideal perfection of Christian manliness as he found it in his Parson, who may indeed have been Wycliffe himself. The flavor of the tales is distinctly Biblical. It was almost as though Chaucer were speaking

what was in very truth the message of Wycliffe. He was a charming poet—a man of the world who could embellish his tales with words and forms of expression that made them forever memorable. Familiarity with a great variety of life, opportunities of acquiring the fashionable modes of speech, connection with the great in England and acquaintance with the illustrious poets of foreign countries enabled him, when he undertook to inculcate Biblical sentiments, to put them in a scintillating and compelling form. Every generation of fresh readers places his fame on a more and more secure basis. He harmonized and regulated the discordant elements of the English tongue, and advanced that tongue to a new beauty and a new power. Chaucer did for the English tongue what Dante did for the Italian, and English pure and undefiled was now at the front—and it was distinctly Biblical in its flavor.

By unchallenged consent the next great leader in English literature is Shakespeare. It was a goodly interval, almost two hundred years, between the time of Chaucer and the time of Shakespeare. Much had been going on in the literary and religious life of England during that interval. There had been great stirrings at the universities, and Greek had come back for recognition, and Hebrew too. The Bible in the original languages had commanded big brains as well

as big hearts. There had been versions after versions made of the Bible and they had been read by the people. Even though Chaucer did his great work and Spenser came later with his "Faery Queen," in which, following the description of the Epistle to the Ephesians, he pictures the "Red Cross Knight" with a breastplate of righteousness and a shield of faith, and in his "Hymn of Heavenly Beauty," following Chaucer, he makes Heaven the abode of happy souls in peace with full enjoyment of felicity, still literature as literature was scarce among the people. The annals of history, the beauty of poetry were little known. But there was one book that was known, and that was the Bible. It was known because it really was the one great book of the day, because the churches were commanded to set it up at their pulpits and because popular talk centred largely in its words and their meaning.

It is not easy in this generation in which we live, with its multitude of books on our tables, its daily papers, its magazines and reviews, its deluge of printed matter in attractive circulars, to realize what it meant then that the Bible was without a rival in claiming time and attention. Freeman, the historian, asserts that "no history, no romance, no poetry, save the little-known verses of Chaucer, existed for any practical pur-

pose in the English tongue." Sunday after Sunday, day after day, the crowds that gathered around the Bible in the nave of St. Paul's, or the family group that hung on the words of the Bible in the devotional exercises at home were leavened with the Bible. "Minds," he says, were "unoccupied for the most part by any rival learning," and consequently when the war songs and psalms, when the biographies, the messages of the prophets, the parables of the Evangelists, the stories of missionary journeys and of perils by sea, the reasonings of the Pauline arguments, the Apocalyptic visions—all from the Bible—were read, the unoccupied minds hospitably welcomed them and entertained them. So it was that the Bible got into the heart of the people, reached their will and changed their conduct. A new conception of the meaning of life and of man ensued. "The whole nation became in fact a church."

Here then is the stage for the playwright, Shakespeare. Who was he? Again and again, and again, those who pronounce on him name him the greatest man who has ever appeared in literature. As in every case of greatness there have been efforts to belittle the man, some enlarging on the sources of his material as though it were pilfered, some even denying his authorship of his reputed works. But time more and more establishes his

reputation and his record, and crowns him as a universal literary genius, unsurpassed and, it would seem to many, unsurpassable. His mind is sometimes described as having "almost unearthly power and richness." Carlyle says of him: "He is above everybody of every time. No such man has ever been seen in the world." But what of him in our special connection? This, that he was saturated with the ideals, the thoughts, the characters and the standards of the Bible. He wrote not for the family worship of the home, but for the popular amusement of the theatre. It was not his to preach, to deliver sermons. Preaching sermons would have destroyed his power and ruined his opportunity. Therefore it is that, when we study Shakespeare, we must remember that the Bible was the most popular theme of conversation and discussion of the day and that allusions, almost veiled allusions made by him in his plays, to the Bible were clearly and immediately intelligible. Verbatim texts were unnecessary, but Biblical characters, Biblical facts, Biblical figures of speech, Biblical teachings, were sufficient, and they were in evidence everywhere.

Students of Shakespeare have studied his words to learn the exact numbers of times God, Christ, sin, salvation, angels, heaven and other Bible terms appear. They have studied Shakespeare to learn the exact number of times the men and

the women of the Bible are alluded to by name, the exact number of times scenes of the Bible, the creation, the exodus, the birth of Jesus, his passion, his blood, his death, are mentioned. They have learned too the exact number of times the Biblical ideas of conscience, of guilt, of remorse, of a new life, of consecration, of faithfulness, of reward are clearly manifest. All this is well. It admits of volumes upon the subject—volumes that are convincing of the place and power the Bible had in Shakespeare's mind. All men who wish to know the facts about Shakespeare and to know the source and test of his understanding of character, the purpose and end of existence, may well thank these collators for their investigations.

But even if all these collators were to be brushed aside as of minor significance, the fact would remain that Shakespeare used the Bible not to teach the science of theology, but to impart the spirit of a right life, and that right life was to him life as illustrated in Christ. When we get down to the final analysis in any matter, as of the evil man and of the true man, it is the unstable Adam who is "the offending Adam," and it is the true man whose

> ". . . blessed feet
> Which fourteen hundred years ago were nailed
> For our advantage to the bitter cross."

The women of Shakespeare are mostly the very soul of virtue. In them he sets forth the perfectly balanced character, portraying domestic and filial love, chastity, tenderness, patience, forbearance, and even the sturdier virtues of courage and endurance combined with wit and skill. If woman, with Shakespeare, fails to rise toward the piety of the angels she is in danger of sinking to the level of devils. In all other than Biblical literature, up to this time, woman is apt to be degraded. In Shakespeare the ideal woman is always formed on the Biblical virtues.

Through all the writings of this lordly intellect the description of God's power, wisdom, love and judgment are the Bible's. Bible thought was ever interpenetrating his being, alike when he dealt with the vanity of human hopes in themselves and when in his last will and testament he wrote: "I commend my soul into the hands of God, my Creator, hoping and assuredly believing through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

We turn now to a new name, that of John Milton. Why turn to Milton? Because in the judgment of those who pronounce upon the merits of English literature John Milton was Homer and Virgil in combination, was "a mighty genius"; was one whose writings have nothing even comparable to them in modern epic literature

except the great poem, the "Divine Comedy" of Dante. Born in a home of material comfort and of gentle culture, he was dedicated as a boy to the service of education, of public welfare and of religion—a dedication which his father once having made honored with careful protection, and which the boy growing into manhood scrupulously carried out. To this end he studied earnestly, composed poems early, travelled extensively and did everything that was possible to make his powers answer to great ends. Even in youth he breathed the spirit of the Bible as he sung of the birth of Christ and poured out his heart in telling of the hopes, the disappointments and the eventual rewards of life. He knew and reverenced Cromwell with his psalm-singing soldiers, "Ironsides," and entered fully into all the discussions of Puritan belief and practice—a belief and a practice that were calling a halt to the effeminacy and degeneracy of the age. The stage, which in Shakespeare's day had answered to moral uplift, had lost its virility and even its morality. It was a time when thoughtful minds realized that the safety of society and of religion lay in the line of revolt from the moral demoralization that prevailed among polite and even among common people, and Milton, by outspoken writings, took his stand in behalf of purity and of liberty.

It was in the latter part of his life that he com-

posed the massive poetical works on which his reputation mainly rests—one of such works being "Paradise Lost."

It is this work that is sometimes designated as "the great masterpiece of human genius," because in it, as in no other production of literature, the sublime and the beautiful so wondrously and so constantly coexist. His own situation, as he compares it, is most touching. He has become blind, he is poor, he is persecuted, and he is alone. He, who once had everything that social and political recognition could give, who was beautiful in physical appearance, and who knew the luxuries of life, "has fallen upon evil days and evil tongues, with dangers and darkness compassed round" (in his own words), and has retired into the shadow of comparative obscurity. Then it was, in his physical blindness, that his intellectual eyes opened to the fullest. He had previously meditated long in preparation for his subject, and so was ready to give seven years to the composition of "Paradise Lost." Little by little, with slow but sure progress during the seven years, he worked out his theme. This describes a council held by Satan with his infernal angels and of the determination then made to oppose the designs of God, who purposed to create a beautiful earth whose first man and first woman should be innocent. This purpose of God is to be

frustrated. The theme goes on to describe the debate in the palace of Satan, the consent of Satan to undertake the enterprise of the temptation of man, the journey of Satan to the gates of Hell, and then to Heaven where Satan hears God the Father talking with God the Son as the latter offers himself as a propitiation for the foreseen disobedience of Adam. Then follows the disguise of Satan as an angel of light, the meeting of Adam and Eve and their union, the temptation, the yielding, the judgment on Adam and Eve, the return in triumph of Satan to Pandemonium to find himself and all his angels transformed into serpents, the repentance of Adam and Eve, their expulsion from Paradise, and their comfort through assurance of Redemption and the remaking of man, and of the destinies to be accomplished through the Church. These subjects afforded Milton a field for the use of all his knowledge of man, of history, of literature, and of the Bible.

All this was a daring attempt. It gave wide scope for imagination. Every sort of being, good and bad, wise and unwise, innocent and crafty, appear. They must be described. Their looks, their language, their motions, must be portrayed. There must be descent into the lowest deeps and ascent into the highest heights. Fancy must roam where knowledge fails. It was a tremendous undertaking. It might have been a terrible fail-

ure. It was a supreme success. That work and "Paradise Regained," and "Samson Agonistes," a description of Samson in his blindness so suggestive of Milton's own blindness, secured Milton's majestic place for all time; and these three works all had their source in and derived their power from the Bible.

The next step in our thought brings us to John Bunyan. Again, we ask, Why name John Bunyan in this connection? Because he is pronounced to have been the greatest master of allegory that ever existed. That is no small testimonial. Surely if it is warranted, he must be regarded as a very genius of English literature, in his own sphere. Time is a terrible destroyer of many reputations, but time has served only to enhance the reputation of Bunyan. There was a period after his death when scarcely one of the eminent literary writers of England spoke his name with respect. His works were evidently meant, it was claimed, for the peasant's cottage and the servants' hall. The paper, the printing, the picture plates were all of the meanest description. The poet Cowper said that "he dared not mention the name of John Bunyan in his verse for fear of causing a sneer." The remarkable fact about Bunyan is that those who looked upon themselves as best entitled to pronounce upon literature in its highest form and who smiled in derision at Bunyan, found them-

selves as the generations passed to be the veriest minority, while Bunyan's admirers became the overwhelming majority. It is doubtful if any literary work in the English tongue has been translated, and is in process of translation, into so many foreign tongues as the work of John Bunyan. Already it has been printed and distributed in 126 languages and dialects.

Who was he? Entirely unlike Chaucer, Shakespeare and Milton in his outward advantages! Once, in youth, a military soldier, he never forgot the arms, the sieges, the battles, the fields of slaughter of a soldier. He married penniless, a procedure that appears most foolish to the economic mind of a later day. But he was a pure man, with a most sensitive conscience; his wife, a good woman, possessed some religious books. A tinker by trade, mending leaking pans and kettles, knowing the common people thoroughly, he became a convert to Christianity when conversion meant, at least to him, the searching of his inmost heart in the sight of God, the surrender of every seen and unseen sin, and the dedication of all that he was or could be to the service of God. He became a Baptist preacher, and later —for his fidelity as a preacher of the Gospel as he believed it should be preached—he was jailed. He was in jail for many years, and during that time wrote "The Pilgrim's Progress."

As in so many instances in the history of liter-

ature, it is one work that determines reputation. In Bunyan's case that one work is "The Pilgrim's Progress." It is the narrative of the struggles, experiences and trials of a Christian as he makes his way from a life of sin to everlasting happiness. It consists in picture after picture of his hero, Christian, as he starts out with a load, which typifies sin, upon his shoulders, as he encounters the dangers of the road, as he falls into difficulties, as he faces and fights enemies, and as he meets helpful or hurtful fellow travellers. That which peculiarly distinguishes Bunyan from others who attempted the allegory, is his selection of what we call abstract qualities, such as Despair and Helpfulness, Luxury, Vanity, Deceit, Peace, and his creating out of them real personalities so that we see them, hear them, experience them. They are no longer imaginary, but they are flesh and blood, and the result is that we become intensely interested in them. We follow the story with eager desire that Christian shall not fail, but get the better of all his foes, win out and reach the Heavenly City. Innumerable homes with a scanty book-shelf have loved and dreamed and lived again "Pilgrim's Progress."

But it is not enough to give this general statement: the particular statement must be added that at every turn in "Pilgrim's Progress" there

is a direct and explicit reference to the Bible as it bears on the experience described. Macaulay wrote, "There is no book in our literature on which we would so readily stake the power of the old unpolluted English language, no book which shows so well how rich the language is in its own proper wealth and how little it has been improved by all that it has borrowed as the 'Pilgrim's Progress.' For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, the divine, its dialect was perfect." And "Pilgrim's Progress" *is* the Bible in allegory. Of Bunyan one of Robert Browning's characters said: " 'Tis my belief God spoke: no tinker hath such power."

Once more we move forward, and now it is to Walter Scott. Who was he? He was called, "a genius at once so vigorous and versatile—with a productiveness so magnificent and sustained that it will be difficult to find his equal though we ransack the wide realm of ancient and modern letters." Romance was his sphere. We are in a new field—a field that has attracted thousands upon thousands of authors from time to time. Chaucer has beautifully organized language, Shakespeare has put his plays upon the stage, Milton has sung his songs and Bunyan has narrated his allegory. Now for the descriptive tale

told with historic background that has immortalized this author. In poetry and in prose alike Scott was a master. In poetry, "The Lay of the Last Minstrel," "The Lady of the Lake," "Marmion," have been easily read and understood, having a wide acceptance straightway upon their publication. But it is his prose that has borne the burden of his effort and that prose deals with traditions and legends associated with Scottish, English, and Continental annals, both of private life and of national event. Scotland, however, was his home. Scotland's worthies, Scotland's battles, Scotland's family life, Scotland's churches, Scotland's religion were first and paramount in his thought. Whatever he describes, wherever it may be, he never palliates an injustice, nor favors a misdeed, nor glorifies a brutality. He unmasks vice, he takes away all the glitter from voluptuousness and carnality, and at the same time he is a genuine lover of men. He pictures innkeepers, shopkeepers, old wives, servants, grave-diggers, and while the comic in them brings the smile into the eye, he never fails to endow them with all the beauty and worth he can ascribe to them. And when he describes a Jeannie Deans making her plea in court, or the bent figure of Old Mortality scraping off the moss from the burial stones that the names of the Covenanters may be seen once more, his words glow with the fervor of religion.

It has been said, and said in connection with Scott, that:

> The English have a craving that the novel should contribute to what in their judgment is their great work in the world, namely, the betterment of man and of society. They ask from the novel the glorification of virtue and the chastisement of vice. They send it into all the corners of civil society and all the events of private history, in search of documents and expedients, to learn thence the means of remedying abuses, succoring innocence, avoiding temptation. They make it an instrument of inquiry, education and morality; a singular work which has not its equal in all history because in all history there never has been anything like the English-speaking society.*

It was Scott who, when upon his death bed, and told by his son-in-law, Lockhart, of the good his attractive and noble tales were doing young people, asked for a book. "What book?" inquired Lockhart. "There is but one book," said Scott, "The Bible."

So far we have looked toward the *mountains* of English Literature, and have picked out four peaks that to our eyes seem the *highest*. It will be noticed that in each instance our chosen author has written in a graphic, picturesque style. Chaucer describes his pilgrims in their individual dress and manner. Shakespeare puts his men and women on the stage and we see them

*H. A. Taine, "History of English Literature."

acting. Milton brings us face to face with devils, angels and God Himself, and we hear their very voices. Bunyan makes his characters walk in our presence and we follow their every step. Scott garbs his heroes and heroines in such brilliant costumes that his prose glistens with the beauty of poetry. It is very noticeable that the characteristics of all these writings are in many respects the determining characteristics of the Bible itself, and of Him who was the Master Mind of the Bible, the Christ who spoke in the parable and story.

If now we turn our gaze away from the very summits of the mountains, what shall we find? There are always lesser peaks than the highest summits in any great range and there are besides, the foot-hills. What about the *lesser* peaks? Suppose we give them freedom of voice to speak their own relation to the Bible, and under the broad skies of Heaven we listen. What shall we hear? Dryden speaks. He says, "Please remember that what is called my ablest work is my 'Absalom and Achitophel,' my political satire in which I went directly to the Hebrew Scriptures and, borrowing their names and allusions, used them as a disguise under which I assailed the intrigues of my day. Put me down as Bible inspired." And now Pope speaks. "Be sure," he says, "to record that my cherished

work designated 'The Messiah,' is simply a portion of the Bible retold by me. Put me down, too, as Bible inspired." And now Congreve's voice is heard. He asks us never to forget that when he composed his poem that bears the designation, "The Cathedral," it was the Bible that lay back of all his thought. The voices now become claimant from all around, each desiring to be heard. Izaak Walton says: "In every portion of my writings as men who love to fish well know, I was saturated with the Bible." Isaac Newton now speaks in tones that are unmistakable. "I went to the Prophetic language of the Bible to find a fit theme when I issued 'The Christian Revelation the Sure Standard of Morality.'" Daniel Defoe claims audience, and asserts that in his "Great Plague in London" he depended for pathetic effect upon the Bible teachings of submission to the divine will.

Voice after voice now fill the skies. Thomas Gray says, "Do you not recall that when in my 'Country Churchyard' I led on through the beautiful and the true, I at last brought your feet to the Epitaph which reads that the youth buried beneath it found his rest in 'The bosom of his Father and his God'?" Nor will Oliver Goldsmith consent to remain silent. He names his "The Deserted Village," with its undying popularity in every generation, and he says, "Be

sure to note how I describe the church, whose every stone proclaims the Bible, and the preacher, whose every utterance speaks the Bible." Chatterton now asks to be heard. "When I was only eleven years old I wrote—and I wrote it from the Bible—

> Almighty Framer of the skies,
> O let our pure devotion rise
> Like incense in thy sight."

And now another voice rings out. It has the Scotch burr in it—it is the voice of Robert Burns. "I would," he says, "that you would include me, too, in this catalogue, for when I pictured 'The Cotter's Saturday Night,' did I not put at the very centre of the scene the Bible? Without the Bible my poetry would be wofully lacking."

And still the voices ring out. However diffident to proclaim themselves, they wish to be heard not for themselves but for their witness. Tennyson says, "What is my 'In Memoriam,' on which so much of my continuing recognition rests, but the Bible used to describe the death and memory of my dear friend, Arthur Hallam?" Then the Brownings, husband and wife, declare that, whether in Florence or in London they poured out their hearts in what to them was the noblest and best, they saw life and

character in the light of the Bible. George Eliot speaks and her voice is an assertion: "I studied the Bible every day until the end, so as to learn the analysis of the motives that determine men and to learn also the progress of sin when once it gets into the soul." The author of "Ben Hur" makes himself heard, and he, too, lays down an assertion: "I spent two years of study of the Bible before I published 'Ben Hur,' which never would have passed into more than a hundred editions, as it did long since, if it had not been for the Bible."

Nor will the voices quiet down, though some of them are associated with agnosticism and even infidelity. Shelley says, "My 'Queen Mab' would have been impossible without the Bible." Lord Byron says, "My 'Cain' finds its sublimest conception in the Bible. I always kept four books on my table and one of them was the Bible. I am one of the great multitude of writers who sharpened their wits upon a grindstone which never wears out, and who wrote the more brilliantly because their collision with the Bible made the sparks fly and the language burn."

But the veriest *foot-hills now cry out.* They say, "You have listened to some of the lower mountains. We acknowledge that they are mountains. But now give us a chance. We know that Wordsworth, Matthew Arnold, Dickens, Thack-

eray, Carlyle, Ruskin, Lowell, Irving, Lanier, Stevenson—a great host—wish to testify. But the day will be gone and we, the foot-hills, shall have no opportunity unless you pass by them all, and let us speak. We make no claim to a place among the greatest geniuses of English literature: we are what the critics call very ordinary, and in the lists of literary masters made by them our names do not appear. Yet, because we are foot-hills, we are often nearer the broad plains, where the vast populations of common folk dwell, than are the mountain summits that many times seem distant, cold, and unapproachable to the common folk. And the common folk are those who eventually decide the movements of human society—according as they are inspired and led." What do the foot-hills wish us to remember? This, that there are hundreds of men and women whose writings appear in the anthologies of English literature, from Walter Raleigh to Edward Roland Sill, from Samuel Johnson to Emerson, Longfellow, William Blake, John Masefield, John Oxenham—all of them eager to lay their trophies at the feet of the Bible.

And what more do these foot-hills wish us to remember? This, that when at every commencement exercise of the largest universities in the United States, the graduates, gathered

from all the walks of life, and the officers, embodiment of the sharpest mental discipline, assemble for the great annual celebration, they stand with the utmost reverence and they sing with profound emotion:

"O God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Home:

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our Help in ages past,
Our Hope for years to come;
Be Thou our Guide while Life shall last,
And our Eternal Home."

These words of Isaac Watts are English literature. They meet the requirement of literature, for they are power-giving, they voice man as man, their thought is beautiful and their form is organized.

And these foot-hills claim more. When Bishop Thomas Ken had in mind a lot of schoolboys in Winchester, England, and carefully wrote out some words for them to sing at their morning chapel, starting with,

"Awake, my soul, and with the sun,
Thy daily stage of duty run,"

and closing with—

> "Praise God, from whom all blessings flow;
> Praise Him, all creatures here below;
> Praise Him above, ye heavenly host,
> Praise Father, Son and Holy Ghost,"

he created a doxology that to-day lifts the praise of millions of kind hearts from earth to heaven upon countless worthy occasions, and in so doing Bishop Ken made a contribution to English literature.

The foot-hills bring forward the whole subject of the place of Hymns in Literature—and they dare to espouse the place of Hymns. Cardinal Newman is honored as the writer of as pure a style of English prose as is known, but it is Cardinal Newman's "Lead, kindly light, amid the encircling gloom" that makes him a contributor to human uplift. Rudyard Kipling has given the world a series of writings that entitle his books to a place in every library, but when, upon the magnificent jubilee of Queen Victoria's world-wide reign, with soldiers, princes, kings, statesmen in attendance, and the air filled with brilliant color of uniform and the booming of cannon, he sent forth—

> "God of our fathers, known of old,
> Lord of our far-flung battle-line,
> Beneath whose awful Hand we hold

Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

. . . . . .

The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

he sang his thought into English literature.

It is a long, long way from Shakespeare's "Julius Cæsar" to "Uncle Tom's Cabin," but when Harriet Beecher Stowe put the life of the slave, in all its gruesomeness, into her story, and made many a man in all parts of the earth read the Bible with a new sympathy for suffering humanity, we may rest assured that Shakespeare would welcome her to association with himself, and he would add that her word pictures had scenic power in them akin to his own. It is a long, long way from Milton's "Hymn on the Morning of Christ's Nativity" to Phillips Brooks's—

"O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by:

Yet in thy dark streets shineth
The everlasting Light:
The hopes and fears of all the years
Are met in thee to-night,"- -

but Milton would be the very first to say, Phillips Brooks has given the world a noble Christmas song.

The Bible in English literature! It is an endless task to tell how the Bible has interwoven itself into the words that last the longest and are the best loved of the English tongue.

"God save our gracious King,
Long live our noble King,
God save the King.
Make him victorious,
Happy and glorious,
Long to reign over us,
God save the King,"

is the Bible itself in England's prayerful song, sung in Great Britain, India, Australia, Canada, New Zealand, far away, everywhere.

"Our Fathers' God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light,
Protect us by Thy might,
Great God, our King!"

is the Bible itself in the prayerful song of the United States, with its ever-increasing and ever-spreading millions, sung irrespective of creed, color, and condition.

The Bible in English Literature! In the English Parliament orators who desire effective contact with the minds addressed, and who seek through that contact to win interest in the views expressed and acquiescence in the legislation proposed, have used with all the deftness they could command, the Bible words, figures, and spirit. When in any time of danger in the life of the American colonies, or later of the American Union, public speakers aimed at immediate and hearty response to their appeals, whether in halls of legislation or on open-air platforms, they made every effort to clothe their appeals in Bible imagery. The Bible is interwoven into the speech of English people throughout the wide world, and to-day it is impossible to read understandingly the great writers of the past, or the present-day writers who lay hold on to-morrow, unless back in our minds there is intelligent knowledge of the Bible.

Of all the marvels of the thousands of years of the history of mankind nothing whatsoever is comparable as a marvel to the place and power the Bible, coming to an absolutely illiterate race, has secured in the literature of the English-speak-

ing people of the wide world. What even enhances that marvel is this: it is not the unessential truths of the Bible, not the so-called creeds, formulas, the theological dogmas of any particular age or place, nor the minor features of the Bible that have thus penetrated and interwoven themselves into English literature so as to become an inseparable portion of it; but it is the essential truths—those that set forth the meaning of life in the knowledge of the God and Father of the Lord Jesus Christ. The temporary statements are few; the permanent statements are many. English literature, directly and indirectly, is the conserver and advancer of those endless truths which are the mission of the Bible.

In history Solomon the Wise, moved by a high emotion, prayed that a time might come when a reign of blessedness should fill the earth, "the *mountains* bringing peace to the people and the *little hills* by righteousness." In Solomon's time there was a saying current that "of making many books there is no end." Century after century passed and there came a day when there arose a literature undreamed of by Solomon, and that literature is of the English-speaking world, vast in quantity, diversified in form and superb in beauty. And lo, Solomon's prayer has been answered and the mountains do bring peace

to the people and the little hills do bring righteousness, for "the mountains" and "the little hills" also of the literature of the English-speaking world stand for the truths of the Bible.

CHAPTER V

THE BIBLE IN THE MISSIONS OF THE ENGLISH-SPEAKING WORLD

Time is credited with the ability to work changes. The interval between 597, when Augustine's boat landed at Thanet, and 1701, when the Society for the Propagation of the Gospel in Foreign Parts adopted its Seal in London, certainly brought about a most remarkable change. At the time Augustine's boat approached the English coast not a person on the shore stood ready to give welcome, for it was indeed a hostile coast, and one to be dreaded. Had Augustine held aloft a copy of the Bible to the people who watched the landing, the sight of the Bible would have meant nothing. That was eleven hundred years ago. But when the Society that had been formed to carry the Gospel out of England to other parts of the world decided upon the "Device or Impression," as it was called, which would signify its mission, it chose a ship under sail, making toward a point of land. Upon the prow of the ship stands a minister with an open Bible in his extended hand. The people on the point of land are represented in a posture of Expectation and of Desire. Out of

their mouths is seen issuing the words (in their Latin form), "Come over and help us," a direct solicitation. All this is a far remove from the day when Ethelbert looked askance upon Augustine's monks and needed to be persuaded into receiving them.

The significance of the change that had taken place is realized when we note that it is a "Minister" who is seen holding the Bible. A mighty transformation in the nature of the Church had left the monk in the background and had brought the minister of the Protestant Reformation into the foreground. It is almost amusing that as pictured on this seal, he is quite as large as a fourth of the entire vessel, supposedly a good-sized ocean ship, but, amusing as it may be, the indication is that a new era has dawned and that the ministry of the English Protestant Church has determined to send the Gospel the wide earth over. This was one of the most far-reaching and influential determinations the world has ever known or ever will know; and the Protestant minister may well be the one outstanding, eye-commanding figure in the boat, for the determination has arisen with him and he is to be its expression. Besides, it is an open Bible, supposedly intelligible to them or meant to be so, that he is holding in his hands and extending to the people on the shore with the ultimate pur-

pose of putting it into their own language. The wind is in the sails and the Gospel boat is ready to set forth over the broad expanse of ocean to bring the Bible to the peoples whom it may help. Anybody and everybody who are in need are to be enlightened, and the Bible is the means of enlightening them.

What about the Bible itself, what translation or version is the minister holding aloft? It is indeed what we call the Authorized Version of King James, made and issued in 1611. Wycliffe had started the movement to give the Bible to the English in their own tongue. He had been followed by scholar after scholar who had made new versions. These scholars were aided through acquaintance with the original manuscripts of the Hebrew and the Greek. All that Wycliffe could do was to translate from the Latin versions into the spoken language of the people. But his work, for its kind, was great. The later scholars could go back of the Latin versions to the original Hebrew and Greek manuscripts, and, using Wycliffe as a basis for the English version, make the Bible accurate even in the smallest particulars. So, little by little, came about Tyndale's version, which cost him his life. This version, underlying both the Authorized and the Revised Versions, virtually decided for all time much of the beauty and force of the

English tongue. It takes every intelligent reader back to a cold, damp dungeon near Brussels where Tyndale, talented, lonely, suffering from asthma, was confined for sixteen long and dreadful months. He never yielded to threats or persuasions, and was finally publicly strangled and burnt as a heretic, because of his devoted purpose, under God and for God, to give the English world the best translation of the Bible he could make.

And it was the Authorized Version which the Society for the Propagation of the Gospel in Foreign Parts was taking to all nations—authorized by King James I. He had appointed fifty-four learned men to make a new translation and it was issued in 1611, with the inscription, "Imprinted by Robert Barker, Printer to the King's most excellent Majesty," for in England the Sovereign had a number of special privileges. The King alone had the right to mine for gold, to shoot herons, to dispose of whales cast on shore by the sea, to coin money, and to publish editions of the authorized translation of the Scriptures. While many of these royal prerogatives were intended to add to the wealth of the crown (prerogatives which could be farmed out for money or as a favor to friends directly responsible to the crown), the reserving of the right to the King of printing the au-

thorized Bible was an evidence of special reverence for the Book, which it was held should be fittingly published and not allowed to become mere merchandise, sold for the profit of any speculator.

It was then, when this prerogative was in force, that the Society began its work—but the prerogative is not exercised to-day—for no practical objection is ever made now even to an unauthorized edition of the Authorized Version, so long as accuracy is maintained. It had in mind two great projects: First, it was concerned with the spiritual condition of English people in the colonies beyond the sea, and second, it had in mind the conversion of the native populations of the lands where the English colonists lived. Though the Society stated that the conversion of heathens and infidels ought to be prosecuted preferably to all others, nevertheless, the careless and ungodly lives of the English themselves in foreign parts made a strong appeal and at times commanded supreme attention. So it was that at the beginning of its operations it sent its men and its money to the Colonies. America was specially in mind. All along the Atlantic coast, to the north into Canada, and to the south, to the Carolinas alike, the Colonists, having no religious aid from church or ministry, were in danger of becoming loose in morals and vicious

in conduct. There were 250,000 settlers in America designated now as "without God in the World" although in the original *schemes* of colonization, in almost every instance, the religious idea distinctly prevailed, and although one of the purposes of the individual colony was stated to be the propagation of the Christian faith. Whole communities were declared to be in this entirely godless condition. Then, too, there were the native Indians and the imported negro slaves.

The work then and there begun, which at the outset was really a wholly self-protective work in America, soon developed an interest in other lands, where the English in larger or smaller numbers were resident, particularly in the different parts of the Continent, as in Belgium. Later it was that the work took interest in all far-away portions of the earth where the heathen were. It was an active, earnest work. Its help to America and Europe, and to the pagan world was great and permanent. But it needed a co-operative force that could supply it with the Bible, in suitable form and at a practicable price, which was required to substantiate its work. Besides, it was a work limited by its own constitution, made up from the Anglican Church alone, and aimed primarily to reclaim Anglicans and to create Anglicans.

So the opportunity came about for a Bible

Society, and the British and Foreign Bible Society was organized in 1804. The story of its origin is ever new. In Wales there was a young girl of some fourteen or fifteen years of age called Mary Jones, who had learned to read and had heard teachings that made her deeply concerned with the Christian life, but she had no Bible. There was a copy in the house of a relative two miles away, and there she used to go often to read it. She yearned for a copy of her own. How could she secure one? She saved her small pieces of money to buy one, but could not learn where she might go to make her purchase. After a while, she heard that there was a Baptist minister named Thomas Charles who possibly could get her one. She immediately determined to see him. She had twenty-eight miles to walk, but she bravely made the journey, only to find at nightfall that Mr. Charles had retired. At five the next morning she started to call upon him and told her story. "Really," said Mr. Charles, "I am very sorry that you should have to come so far, but I cannot spare a Bible; they are so scarce." The girl burst into tears. Mr. Charles, profoundly moved, then gave her a Bible, and she paid her money for it, clasping it to her heart, as her very own. As soon as Mr. Charles, who had been overcome by the scene, could gather himself together, he

made a vow: "If there is such a scarcity of Bibles in Wales that this girl must walk twenty-eight miles to get one, something must be done to alter this state of things, and I will not rest till it is accomplished."

So the story runs. And what was the next scene? It was transferred from Wales to London. Thomas Charles kept at work upon his purpose. He told this story of the need of the Bible in Wales to one and another of his friends. As he was telling it one day in a little gathering of earnest people a voice was heard from one of his listeners: "If the Bible for Wales, why not for the whole kingdom? Why not for the whole world?" Thereupon he secured the attendance at a public meeting at the London Tavern of about three hundred persons. They were of various religious denominations. There were, most wisely, some Anglicans persuaded to be present, but there were also Baptists, Quakers and Dissenters of various kinds. The proposition was to supply the Bible, without note or comment, to the wide earth, entirely irrespective of church connection, and to let the Bible as the Bible have its opportunity. Anybody could buy it, anybody could use it, anybody could circulate it, "Without note or comment!" The Holy See was accustomed to require the imprimatur of the Bishop of the Diocese in which the Bible was published,

and to demand that the Bible be always issued "accompanied by explanatory notes"—notes that represented the teachings of the Holy See.

This action of distributing copies "without note or comment" was of magnificent importance. It was taken by a union of English-speaking people who subordinated their personal convictions and prejudices to the achievement of one sacred purpose, who laid aside their aversion and even contempt for those who differed from them in church connections—(and that aversion and that contempt were severe in those days and were expressed without hesitation)—and they consented to unity of action. Every one of them would have been glad to protect his religious convictions and the convictions of the communion he represented by comments accompanying the Bible, but they yielded to a common agreement, and in so doing they ushered in an epoch in the religious history of mankind of incalculable benefit, an epoch of friendliness and cooperation.

So came about the British and Foreign Bible Society, which was to be the Mother organization of innumerable Bible Societies that should in their time stir into life still other societies in well-nigh every land of the earth. The principles, upon which the undertaking would be conducted, would be (with no attempt to define them) "as comprehensive as the nature of the object sug-

gests that they should be." That is, the Bible should be printed and circulated as could best be done, and there were no specifications as to its form and the method of distribution. In the execution of the plan it was proposed to embrace the common support of Christians at large, and to invite the concurrence of persons of every description of faith who regarded the Scriptures as "the proper standard of faith."

Whoever originally wrote the words designating the Bible merely as "the proper standard of faith" seems to have been inspired from Heaven. It was at a time when fine theological distinctions concerning the Bible were in vogue, which, if adopted for such an organization, might have brought about divisions through theological discussion. But "proper standard of faith" was enough. It covered the purpose of the Bible, and all who cared to circulate the Bible could unite under such a definition.

The need for such union and distribution of the Bible became increasingly clear as soon as the Society was organized. It was found that not only did Wales need Bibles, but also Ireland and Scotland. In Ireland there were entire counties which scarcely had a Bible. One minister in Scotland reported that among the 4,000 Gaelic people intrusted to his care there were not a dozen Bibles. Then the cry came up from the

jails, penitentiaries, workhouses, hospitals, convict transports, that they had no Bibles.

Just as soon as the Society lifted its eyes from its immediate vicinage and gazed out upon the wide world, it recognized the enormity of its work. Thereupon began one of the most glorious adventures of all time: the adventure of giving the Bible to all men. This adventure called for intelligence, for devotion, for zeal, and for sacrifices worthy of the early martyrs who faced lions and who unhesitatingly met prolonged distresses. Little by little the two movements, organized for the practical operation of missions and the distribution of the Bible, actually became one, and summoned into service great brains, great hearts, great souls. The combined movements fired its workers with consecration and sent them far and wide to face any peril by land or sea, any exposure to suffering or disease, any endurance from man or environment, any absence from home and native land, death of any kind for the good of others. As the stars sang together when the beautiful earth was created, so the hosts of Heaven must have lifted up Hallelujahs when English missions and the English Bible started out, hand in hand, to make the whole earth once again beautiful.

And now we must go back a little in time to study one man and his doings, before we take up

this sublime movement as it ventured forth in the early nineteenth century. We go back to John Eliot, a Puritan, a Cambridge University graduate, who, crossing over from England to Massachusetts and learning of the ignorance of the native Indians, felt his heart go out to them in pity. They were human beings. And one of the great teachings of the Reformation had been that every human being had a soul, and that every soul had vast possibilities for weal or woe, and that every soul was precious in the sight of God. It was a hard teaching for many a person to learn. "What," said a slave-owning woman, otherwise well informed and earnest, who lived to the south of Massachusetts, "What!" Is it possible that any of my slaves could go to Heaven, and must I see them there?" And another, a gentleman of culture, had said, "I am resolved that while slaves are received at the Communion Table, I will never come to it."

But Eliot had learned the worth of the individual, irrespective of color, race, or condition; and the Indians of America appealed to him. They needed the Bible. So he should acquire their speech. To this end he sought out as capable an Indian youth as he could find, and took him into his household that he might talk with him every day at meals and elsewhere about every sort of subject, and learn the dialect of this par-

ticular Indian. Then, when he had acquired some proficiency in the use of the dialect, he tried his acquirement in preaching, and found that the Indians understood, responded, and were convertible. Then he tried his acquirement of Indian language in a printed Catechism, and this, too, was understood by the Indians. Then he was ready for his great work. That work was the translation of the Bible, for without the Bible the Indians would not have the source and spirit of their religion. He spent years upon this translation into the Massachusetts dialect of the Algonquin Indians, and, when printed in 1663, it was the first Bible printed in America. That Bible preceded and prepared the way for the millions of Bibles since printed in America. It was an historic work that presaged mighty results. Its very title is suggestive of the labor involved in its preparation and of a type of work required whenever the Bible goes among a foreign people. Its title is "Mamussee Wunneetupanatamwe Up-Biblum God naneeswe Nukkone Testament kah wonk Wuska Testament—Ne quoshkinnumuk nash pe Wuttinneumoh Christ noh assooowesit John Eliot," which, literally translated, is, "The Whole Holy His-Bible God, both Old Testament and also New Testament. This turned by the servant-of-Christ who is called John Eliot." The very fact that not one person is now living who

can read that first Bible printed in America does not indicate the fruitlessness of John Eliot's labor, but rather enhances and glorifies that labor which, like a seed dropping into the earth to die, blossomed forth in due time in many another Bible that to-day is the comfort and blessing of a multitude of souls. The last person who could read this Bible was James Hammond Trumbull, who died in 1897.

This story of John Eliot prepares us for the story of William Carey, which takes us back almost to the year when the British and Foreign Bible Society was started, 1804, and to the year the London Missionary Society, which emphasized no one form of church government was started, 1795. Great movements in society scarcely ever occur without several minds meditating upon their principles. So it was that William Carey, an English shoemaker, found his heart aflame with the desire to give the Gospel to mankind. He traced his own spiritual lineage through David Brainerd, who had been John Eliot's successor even to Eliot, himself. It was Brainerd who stained the snows red with his blood as, dying from consumption, he went about teaching the Indians. This was a veritable Apostolic Succession in its highest and noblest sense.

Over his cobbler's bench Carey dreamed of the wide world—the different lands and their peoples.

Then he became a Baptist preacher. Working at his business, preaching, teaching, a married man and a father, burdened with a debt which he had assumed for his wife's first husband, he found time to teach himself French, Latin, Greek and Hebrew. A man of prayer, he daily remembered slaves and the heathen, and as he thus prayed the thought took lodgement in his heart, that the effort should be undertaken of converting the heathen world by giving them the Bible in their native tongues. When he brought the matter to the attention of his ministerial brethren, they termed him a fanatic—his project was impossible. Familiar as the incident is, it must be continually told so that each new generation shall understand the situation as Carey faced it. "Sit down, young man," interposed the chairman of a minister's meeting, "When it pleases God to convert the heathen, He'll do it without your help or mine." But Carey would not be silenced. "Expect great things from God, attempt great things for God," he said. An organization was effected. He was accepted as a foreign missionary. He started for India. There, in a strange country, in poverty, having lost all his property on the way, friendless, reproached by his wife and sister-in-law for going, he built a hut and maintained life with his gun in the feverish, tiger-haunted jungle. Then out of compassion he

was given the charge of an indigo factory and for five years he devoted himself to factory work, using spare time for linguistic studies, for preaching to the natives and for the schooling of his children. Thus was launched the first English mission to the heathen of India, as Sydney Smith sneeringly said, by a "consecrated cobbler."

But the sneer later became a boomerang to its author. Carey had determined when he left England never to return, though he knew that the powerful East India Company resented his coming. It was a costly resolution. The pathos of it appears when we see him many years later looking at some English daisies, the seed of which had been sent him and which he had planted. "I know not," he wrote, "that I ever enjoyed since leaving Europe a simple pleasure so exquisite as the sight which these English daisies offered me; not having seen one for thirty years, and never expecting to see one again." The thirty years of absence from Europe stretched out until they were thirty-nine before he died. But what had been accomplished during those thirty-nine years! Thirty-four translations of the Bible were made or edited by him. He himself completed the Bengali, Hindi, Manathe and Sanskrit versions. From the Serampore press there issued in his life-time over 200,000 Bibles and portions of the Bible in nearly forty different languages and

dialects, Carey himself undertaking most of the literary work.

Nor was this all. His paper factories created a new industry. Not only was he the first of Oriental scholars, but he was also a scientific botanist, an enthusiastic farmer, an ardent student of natural history. He issued a book on the flora of India, prefixing it with a text from the Bible, because it was in, through and for the Bible—source of knowledge of God and of eternal life—that he was what he was in India. In thirty years Carey and his helpers rendered the Bible accessible to one-third of the world. He helped to abolish suttee (the burning of the widow upon the funeral pyre of her husband) and to abolish infanticide and other cruelties. Thus it was that the father of modern missions, who initiated the distinctive mission work of the English-speaking race, foreshadowed by his work the contributions missions would make to every aspect of world welfare.

And now we turn our glance toward a new name, Robert Morrison. Had we seen him as a boy or even as a young man, we never would have expected him to become one of the marked men of world annals. He was the son of an English father whose occupation it was to make wooden shoes. He himself became a last maker, the last being the wooden form then and later

used in shaping leather shoes. All this seems most unpromising. But this poor father was deeply interested in education; and this apprenticed son of his, who had caught his father's spirit, was studying in his spare time the Bible, and preparing for an academy, and then a college. China was the goal of his desire for service, which had never had a Protestant English missionary. Its hundreds of millions of people were dying without the knowledge of the true God. It took him eight months to reach there, travelling by the way of New York and Cape Horn, and on arrival he found it was more perilous for him to enter and live there than for Carey in India. No one was suffered to remain in China except for purposes of trade, and natives were forbidden under penalty of death to teach the Chinese language to a foreigner. The best he could do was to put himself under the protection of some merchants from the United States settled at Canton, assume Chinese dress and start in to study the Chinese tongue as best he could. In order to acquire the language as a vehicle of religion, he tried in his private devotions to voice his prayers in Chinese, broken Chinese at first, but Chinese that was becoming more and more correct and expressive as he thus prayed. His hardships and exposures were great. But he persevered. In two years he was so proficient in

Chinese that the East India Company appointed him its translator. His opportunity had come! Thus employed he prepared a "Grammar of the Chinese Language," a contribution for all time to the Chinese tongue, and then issued in six large quarto volumes his "Dictionary of the Chinese Language," a monumental work.

All this was contributory to his one supreme end—the giving of the Bible to China in a form that would insure its reception by the Chinese scholars and would afford a worthy ground for prosecution of mission work among all classes of people in the future. Within fifteen years after he had landed in Canton, he completed and issued his version of the Bible in Chinese, in spite of the fact that learned Englishmen had said that a Chinese translation of the Scriptures was a literary impossibility from the very nature of the case. But this was not all. It was he who instituted the system of colportage whereby the Bible was carried near and far into the villages beyond the city. Nor was this all. He threw his heart into the making of a commentary on the Bible and into the preparation of Biblical literature. Nor was this all. He wished the message of the Bible to be taught by those who were trained to teach it, and so he started a college. Thus he initiated the educational work that was afterward in all parts of the earth to charac-

terize the introduction of the Bible. Nor was this all. He established a medical dispensary, manned by a native who had learned the first principles of the treatment of disease as conducted in Europe; and thus Morrison became the forerunner of modern medical missions that would establish hospitals in every part of the world and would everywhere bring alleviation and help to the ill, the injured, the leper.

Morrison was a patient plodder in pioneering work. He saw but one convert as the result of all his arduous labor. But when he died, worn out, only fifty-three years old, he had started movements whose onward and beneficent impact would unceasingly bless millions—and he had done it all under the inspiration and to the service of the Bible. The great debt China owes to Morrison who loved her and died in her behalf is beyond calculation.

And now we shift our glance in another direction, from Asia to Africa, and we see Robert Moffat, a Scotchman, a gardener in his youth, seemingly without much opportunity. But the Bible laid hold of his imagination and his purpose, and he determined to give it to the dark continent far away to the South. A new type of missionary labor now presents itself to our consideration, for Moffat went directly into the presence of the savages—and he was face to

face, not in cities but in the open, with men of murderous deeds, who loved to kill and then to drink out of the skulls of their victims; who, possessed by every kind of brutal and cruel habit, were ready to take life for the pleasure of taking it; whose chief, Africaner, was the embodiment of trickery, thievery and malice. This very chief was soon to give signs of an utter change of life. He became interested in the Bible as well as in all forms of Christian work. He would go to Moffat at night and keep him up late to talk about the truths of the Bible. In the light of the Bible, he began to see the evil of thievery and murderous deeds, and then, like a little child, this Africaner, this savage of the hills, humbled himself to make confession of the Christ of the Bible, and was so transformed that when Moffat was ill, his hand, once ready to kill its benefactor, nursed him with the tenderness of love.

And what did Moffat do besides showing to the onlooking world the power of the Bible to change the savage heart, and translating the Bible into Bechuana? He taught the natives the value of irrigation, he instructed the natives who could not be persuaded to buy anything from traders except a few trinkets or some beads, not even so much as a handkerchief, to purchase substantial articles and thus developed trade for British manufacturers; he commenced an explora-

tion of Africa and he made a record of his geological researches. He became a carpenter, a builder, a blacksmith, a gardener, a farmer, all in one, and by precept and example he turned bloodthirsty savages into a people appreciating and cultivating the arts and habits of civilized life, with a written language of their own.

Then what did he do? He went back to Great Britain and delivered missionary addresses. He stated that he had stood upon a hill in Africa and from it he had seen one hundred villages that had no Bible. That statement lodged itself in the heart of a man named David Livingstone. What if Moffat remained in Scotland and died there? The work he had started for Africa no longer needed his presence, for David Livingstone, his son-in-law, ordained as a medical missionary, went there as his successor with the Bible in his heart and in his hand, and secured the friendship and cooperation of native chiefs. As a man of truth Livingstone could plant firmly posts far beyond the civilized frontiers. Studying the languages and the customs of the natives, he kept before him a vision of this entire country completely changed, with churches rising everywhere, the people entering them to worship God and to hear God's word, and going out to homes of purity, peace and righteousness.

On and on the vision beckoned him. Moffat

had started exploration. Livingstone continued it. He discovered lakes and mountains, plains and rivers. He was the first white man to see the Victoria Falls, the grandest cataract in the Old World. He studied and recorded birds and beasts, flowers and trees with rare precision. A geographer, a naturalist, a discoverer, he was the first to lift the veil and reveal to mankind what up to his time had been the Dark Continent. Stanley, in search of him, found him after months of travel. What was the book Livingstone read in that far jungle? It was the Bible. Three times he read it through that year. What did Stanley do after he had found Livingstone? He talked with Livingstone, and read Livingstone's Bible, and he who had come to discover Livingstone discovered himself and discovered God. This one-time careless newspaper reporter, when he returned to England, proclaimed himself a Bible Christian and took his place in the Bible Church. From that time on his style of writing as well as his style of heart altered. He dipped his pen in his best ink, and lo, his words conveyed the very spirit of the Bible.

Later, when Livingstone died in his little hut, alone and on his knees, and when his body was borne on the shoulders of Bible converts to the ocean shore, and then sent to Westminster Abbey, a very baptism of missionary spirit descended

upon a multitude of lives. Over the grave of this missionary, many a youth, reading Livingstone's words commanding blessing on all who will help to rid the world of the curse of the slave trade, will resolve that to their dying day Livingstone shall not have lived and died in vain.

But we must take one more glance at a mission field. So far we have dealt with great continents, which are few. The isles of the sea are many. They, too, had inhabitants, and their inhabitants had no Bible. The slave trade already mentioned suggests John Coleridge Patteson and Melanesia. He was the type of missionary that came from a home of social standing and of intellectual culture. The kings of the earth are to bring their glory and honor into the City of God upon earth, if that City is to come and conquer the earth; and so are the kingly homes of mankind to give their glory and honor to the Kingdom of God if that Kingdom is to come and conquer the earth.

We see Patteson as a boy and a young man, surrounded with every opportunity of development and of recognition. He is a cricket player at Eton and at Oxford, distinguished for his skill, the idol of the school and university, as he was watched in his brilliant play. He could have almost any position in commercial or political life that he might desire. But he finds that there is

one ambition uppermost in his heart—the ambition to be a missionary. Away off in the far distance are the Melanesian islands. He will go to them—this gentleman and athlete and scholar. His linguistic powers were exceptional. He spoke twenty-three languages with ease. He deserved to be made Bishop of Melanesia and was. He went from island to island. His good sense and devotion won the esteem and affection of the natives. He made translations of the Bible and he gave a written form to twenty-three Melanesian languages. A master of song himself, the author of many original hymns, he trained his native following to chant the Psalms and to sing the hymns of England which he had translated into their languages.

Then occurred one of those dreadful tragedies that mark the annals of many a mission field, each tragedy having its own distinctive features. There were British traders who kidnapped the natives either to sell them or to hold them as laborers upon their plantations on other islands. In order to facilitate their kidnapping they impersonated the missionaries. Thus they created a hatred of the missionaries. One day the natives, not recognizing Patteson, thought him to be one of these designing kidnappers, and in their hate, they killed him. When they found out their mistake, they were repentant. They put the

bishop's body in a boat, covered the body with fibre netting, and crossed his hands upon the breast, placing a palm branch in his right hand and sent the boat adrift. When England and America heard of that palm branch in the dead Patterson's hand, a new resolve was registered before high heaven—that once again the blood of the martyrs should be the seed of the Church, and the Bible should be carried even into new parts of the earth.

Nothing in all the realm of adventure is comparable to the adventure of missions inspired by the English Bible. Study the roll of the representatives of the Bible Societies of the English-speaking peoples in Great Britain and America, in Australia and New Zealand, in scores upon scores of other lands and note the parts of the world whither the missionaries, inspired by the Bible, have taken the Bible. Let the roll of these parts be called alphabetically, beginning with A, and running through to Z. There will be an average of more than twelve different tongues under every letter of the twenty-six letters of the English alphabet. What an array, as we start under "A," and how unknown most of the languages are, except to the linguistic scholar,—Abenaqui, Acra, Aimara, Alfnor, Angami, Azerlijani. And how different the localities thus represented! In these five names taken at random out

of the many beginning with "A"—the localities are Nova Scotia, West Africa, South America, Malasia, British India, Trans-Caucasia. Some names like Armenian and Arapahoe might be familiar. So would Arabic. But unfamiliar or familiar, what a wealth of devotion, of scholarship, of application, these hundreds of translations represent, undertaken amid difficulties, worked out in Arctic snow and tropical heat; in every sort of room, in hovel, in tent, in collegiate hall; alone with books, or assisted by companions; in health and in weakness, the worker even dying with the pen in hand. It is a supremely romantic story, the hunting and hunting for a word, the years upon years spent upon such a version as the Arabic that would give the Bible to the entire Mohammedan world, the awakening in the night as the translator, having dreamed out the needed expression, springs from his bed to record it before it slips from his memory. Vernaculars, that were pre-eminently merely rude gestures, eked out with whistlings and cries of wild creatures, took form in a language.

Here were people that used only twelve letters. How was the translator to create a language in which he could use the twenty-six letters of the English Bible? Here were people who could count only by the number of their fingers and toes, and if they were to say eighteen would

say, "Finished my hands, pass to my other foot —three." Here were inhabitants of an island who had never seen or heard of any four-footed animals excepting pigs and rats. And a name must be found for lamb, the Lamb of God. There were portions of West Africa where snow was utterly unknown and into their dialects the phrase of Isaiah "whiter than snow" must be translated. In New Guinea the translator wanted the proper idiom for "far be it from me to do this thing," as Samuel used it. "Yes," replied the catechumen, "I understand exactly. We have the precise idiom; we say, 'May I speak to my mother-in-law before I will do this thing?'" For in that land a strange taboo, one of the unpardonable sins, is for a man to open his lips to his wife's mother.

The difficulty was not merely with the translations of words, it was with the translations of ideas also. Suppose the sentence is: "Therefore, being justified by faith, we have peace with God." "But the cannibal, the bushman, the South Sea Islander, have no idea of sequence, and so have no word for *therefore; faith* would be an amazing conception among tribes whose very existence depended upon suspicion; *peace* would be but a precarious truce from actual warfare; *justified* would drive a translator to despair; and as for *God,* he would find no word in some lan-

guages and in other languages only a borrowed name associated with the infliction of pain." It was not only the peoples that had to be born again, but their speech also had to be born again.

And "born again" it has been. In hundreds of instances the assertion was made that the jargons of special tribes were irreducible to a written language, that the irregularities of speech could never be assembled into a fixed form, that it was surest folly even to *think* of creating a Bible that these mere animals could be taught to read. But it has been done. The Bible versions have been composed, printed and put into the hands of these natives. With what results? That these versions have not only given the peoples the knowledge of God and of life, but also they have created literature, they have been the basis for the hymn book, the catechism, the textbook, the history of the peoples, and for the uplift of their lives in supplying a sense of their own worth-whileness. "The lettered man stands erect, conscious of honorable birthright." Seeing their language in print, and having the joy of reading it, those people who previously had no language had come to feel that theirs was the most beautiful on the face of the earth. They were ready for new endeavor. They would have schools, and neat homes and proper churches, and would carry themselves as worthy men.

The lowest tribes of earth have thus been made over, and have taken their place in the ranks of the civilized world.

The work thus done, in putting the Bible into the hands and before the minds of men in their own language, places Bible missionaries in the rank of the Apostles of the modern world. They have heard the cry, "Come over and help us," as Paul heard it. He responded and crossing the sea he introduced the Gospel into Europe and started it on its way to England and to America. They too have responded and crossing all the oceans of the earth they have introduced the Gospel into every known land where entrance could possibly be made. In doing this, like Paul, they have suffered shipwreck, nights and days they have been on the deep, in journeys often, in perils of rivers, in perils of robbers, in perils from their own countrymen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in wrestlings often, in hunger and thirst, in fastings often, in cold and nakedness. Just as Duff was shipwrecked, losing everything but his Bible and his hymn book, so every one of these experiences of Paul has been reproduced and suffered by one and another of these Bible missionaries.

And what has been the outcome of their response? The monumental service of the transla-

tion of the Bible has been a mighty means to many beneficent ends. With the Bible in their hands every nation of the whole earth has been given a summons to development along all high and constructive lines. The shackles of slavery to superstition have fallen and men have breathed a new sense of freedom, for thought and for initiative. Ambitions to develop have been aroused, both for individuals and for nations. It is as though a voice had been heard crying, "Awake, thou that sleepest," and individuals and nations have awakened and begun a new day of effort and advance. Ancient literatures have been stirred into activity. Where in some heathen lands, as China, India, Japan, there were scholars, they have felt the necessity of understanding their own history and editing their own classics. The science of comparative religions has been created, a mighty and illuminating science.

It is the glorious company of the Modern Apostles that to-day points the way of the footsteps of Jesus to the whole Christian Church. The brotherhood of the nations has been proclaimed. There has been the broadening of the horizon of Christian thought in the home lands, and every effort made by thinkers in heathen lands has been recognized and evaluated. Schools, colleges, universities have started. The man with the Bible has meant to be the representative of Him

who went about doing good, and he has tried to do every kind of good, to the poorest and to the richest, to the taught and the untaught; to the body, to the mind, and to the soul. So doing he has raised up a vast company of laborers, women as well as men, teachers, writers, physicians, discoverers, poets, philosophers, economists, publishers, merchants, and he has put into effective operation tremendous forces that are only beginning the great work of transforming all mankind into the likeness of the Son of Man.

Yes, time does work changes. Think of it! Only six missionaries have been named directly or indirectly, merely as suggestive types, and every one of them went out from the British Isles a long time ago. And still, in the generations since, there have been multitudes who followed in the footsteps of the six, followed from the British Isles, followed from America, and followed from the other parts of the English-speaking world, great multitudes of men and women, thousands upon thousands of them, inflamed with the passion for humanity, messengers of the Bible. Some of them have been home missionaries, threading all the forests and prairies, searching out far-away and desolate spots, penetrating the crowded neighborhoods of cities, planting Sunday-schools, organizing churches, instituting clubs, societies, gatherings, all in-

spired by the Bible and all depending for success on the Bible.

And some of them have been foreign missionaries, under scores of organizations, throwing their hearts before them into every land under the sun, and then following their hearts in consecration and in effort for the welfare of those lands. To call the roll of these men and women would be to name the very flower of the English-speaking world. They built Bible Houses, they raised up those who became holy and who dared to suffer and to die for Bible truth. They created literatures, made civilizations, regenerated whole communities, planted institutions whose vitalizing force moves onward with an ever-increasing momentum of blessedness.

Yes, indeed time works changes. Was there ever any wonder like unto this wonder! Think again of it. All these men and women were descendants of ancestors said by supposedly accurate philosophers to be "worthless"; called "wolves," feared by all who knew them, their coming to a shore being dreaded. Wherever they went they applied the sword and the torch of destruction, their hand was against every man, they revelled in the shedding of blood. And even when they did begin to change, how vacillating their purposes, how necessary that centuries

must pass before they were stable and dependable! But here are their descendants so transformed by the Bible that they are no longer wolves of cruelty, but are angels of mercy, no longer a threatening fire brand but an olive branch of peace, no longer hateful, but pitiful, no longed undependable but steadfast, no longer the dread of the world but the hope of the world.

How different all this is from the days of old! Then our forefathers entered a land to subdue it by fierce physical force. Now their sons enter a land to subdue it by love and kindness. The day of conquest is not over, nor the day of the war song, but the conquest is to transform into happiness and security, and what bravery and endurance *that* conquest demands! And the war song; is a song only of love—pure, disinterested love but it is sung with greater fervor, as it mounts higher heavenward, than ever animated our ancestors in their rage of battle.

Yes, the sea-wolves have changed their very nature and a marvellous transformation has taken place, for a race that stood for rapacity, cruelty, untamableness, and destruction has become the lover and the saviour of the world, and all by reason of the Bible.

CHAPTER VI

THE BIBLE IN THE GENERAL LIFE OF THE ENGLISH-SPEAKING WORLD

There is an anecdote in the life of Alfred the Great that becomes more and more authentic. It pictures Alfred as a boy, standing beside his mother as she shows Alfred's brothers and himself a book of English poems. Holding the book in her hand, she says, "I will give this manuscript to that one of you who can read it first." Her promise stirred Alfred greatly. He looked at the manuscript and noted the illuminated letter with which it began. That beautifully painted letter so allured him that he spoke out before his brothers who were older than himself, and said: "Will you really give this book to that one of us who can first understand it and repeat it to you?" With a glad smile she assented, "I will give it," she said, "to that one." Taking the book from her hand Alfred went to his teacher and read it. Having read it he brought it back to his mother and repeated it. Thus it was that Alfred received the inspiration which was to make him one of the most effective forces in building up the place and power of the Bible in the general life of the English people.

The significance of the anecdote appears when our thought lingers on the illuminated letter that caught the boy's admiration and determined his devotion. How was it that a manuscript of English poems had such an illuminated letter? All because the earliest monks in Ireland and later in northern England had labored studiously in their cells to place illuminated letters in the manuscripts of the Bible, which they gave to the world. Such illuminated letters at the beginning of the books of the Bible or at the head of selections of the Bible, they reasoned, were an honor to the sacred pages. Accordingly they put time, skill, and the best coloring they could secure into these letters. This procedure had now become a custom in the English monasteries. And the custom had spread beyond the illuminating of the Bible and was in use with other manuscripts both of the Greek and Latin, and of the English.

The illuminated letter was an evidence of the momentous fact that the introduction of the Bible into England was to create arts—arts not merely of painting but also of every possible kind—and was to interpenetrate and embellish all the life of the people. Church ornaments began now to be devised so as to be as beautiful as the artist could make them. Candlesticks were formed in graceful proportions. Craftsmen

showed their skill in metalwork, in cloisonné, in filigree for religious ends. The hangings in the churches were carefully designed. The stained-glass windows took on impressiveness. The figures in the glass were made to be attractive. Schools of glass painting were established. Mosaic floors were put down with the thought of their adding to the worthiness of the religious building. Attention was given to the bindings of the books used in sacred worship. The leather was cured so as to be durable. The covers of books were expertly stamped that they might be worthy of a place in the sanctuary. And the Bible was the book for whose ornamentation, preservation, and honor men thought the longest, devised the most skilfully, and invented every kind of new method. Carved crosses appeared; embroidered vestments took sacred place; beauty and strength were decoratively combined in every aid to worship. The Bible had set in motion the great process of what may be called mechanical, economic, and social civilization. Those forces were to operate as widely as the needs and development of the whole nation.

Grown to be a man, Alfred became an enthusiastic scholar and a zealous patron of learning. He realized that the welfare of his people needed, in addition to education, protection by wise *laws*. Disclaiming originality as though he

were overthrowing the past and introducing the new, he compiled existing laws with great skill, but he traced law itself back to the will of the God of the Bible, to Moses, the instrument by whom God made known his will, and to the Ten Commandments as embodying the revelation made by God through Moses. His code opens with the Ten Commandments, followed by extracts from the Mosaic law as contained in Exodus, and then proceeds to the teachings of Christ. His introductory portion ends with the Christian Golden Rule, put in its negative form, as a prohibitive law, "What ye will not that other men should do unto you, that do ye not unto other men." "From this one doom, or law," Alfred himself comments, "a man may bethink him how he should judge every one rightly: he needs no other doom book." He put God, truth, and just dealing in all relations back of his Code, and he became the first of the great Christian lawgivers, who, through the centuries wherever the English people have lived, have stood for the principles of the God and Savior of the Bible.

But Alfred did more than put the practice of human law on a Bible basis. He started the idea of Christian *statesmanship.* Rudimentary as his procedures of government might be, ready as he himself would have been to allow their

inadequacy, he held, announced and practised the belief that a ruler existed for the good of his people, that authority was to be desired only as a means of developing capacity for helpful government, and that the true statesman was the servant, not the master. Here again it was the Bible that was his inspiration; and that inspiration which Alfred expressed has never ceased to operate in the English mind the wide world over, for kings, queens, presidents, cabinet ministers and all great-souled political leaders have felt that the higher the political position they hold the more they are called upon to do for the welfare of others. The sentiment, "Public office is a public trust," is the spirit of Alfred; Washington, Lincoln, Wilson, Gladstone, are his lineal descendants.

Alfred died, but the work of the Bible in the ordinary life of the English people continued. Churches were built. No longer were they of rough wood and rushes. Their erection called for the best of plans and the best of material. *Cathedrals* were created, some being expressive of solidity and some expressive of grace, according to the period of their building; but they each had a soul—the soul of the designer and of the pious men and women who contributed money, labor, prayer, to their construction—and the one supreme desire of that soul was the

glorification of the God of the Bible. Thus they sent out into the world the idea that every material edifice, every machine operating for human welfare, has a soul—that it is very part of the inventor and of the patient men who developed it—and that it deserves to have inscribed upon it, "Holiness unto the Lord."

In that spirit in *music* Handel, a German, inspired by England's atmosphere and aspirations, gave in London his first performance of the "Messiah," and when the Hallelujah Chorus was reached, the King and the whole audience arose, establishing a custom that prevails to this day. In that same spirit there have been continuous composers of music all along the years until the day when Sir Arthur Sullivan wrote his tune "St. Gertrude" for "Onward Christian Soldiers." In that same spirit, too, there have been *painters* like the beloved Sir Joshua Reynolds and the international Sargent of "The Prophets" in the Boston Public Library, *sculptors* like Flaxman and *architects* like Sir Christopher Wren, who found the impulse for their work in the Bible.

What a sphere immediately opens to all men who have at heart the advancement of the human race in everything that makes for civilization! Bible men have pushed forward the recognition and the practice of *exact knowledge.* Roger Bacon, a Franciscan friar, began the

history of British Science, cutting himself adrift from the scholastic philosophy of his time and rejecting the traditional appeal to recognized ecclesiastical authority. A voice within him said that a knowledge of nature could only be attained through experimental research and by logical reasoning. Experimental science, investigation into the secrets of nature, have thus been born. Then the devoted Christian, Isaac Newton, by his laws of motion, has laid the foundations of modern dynamics. Indeed it is said of him that the conviction that the world is understandable is doubtless the most important gift of science to civilization, and that the wide acceptance of this view is to be dated to the discovery by Isaac Newton of the universal law of gravitation, and for this reason he may be regarded as the most important contributor to modern life. Robert Boyle, known widely by reason of his provision by will for the establishment of the "Boyle Lectures for the Defense of Christianity," devised the barometer; Michael Faraday, the humble believer, provided by his discussions the whole ground for the present electric industry; William Haskell brought forward the statement that there is unity of design in the structure of the Universe, and thus opened an entirely new branch of inquiry in astronomy; William Harvey, described

by Cowley in his "Ode on Harvey" as one who "sought for Truth in Truth's own Book, the creatures which by God himself was writ," made a contribution to physiology in his theory of the circulation of the blood, the credit for which is Harvey's almost alone. Of Jenner it is asserted that his discovery of vaccination "has saved, is now saving, and will continue to save in all coming ages more lives in one generation than were destroyed in all the wars of Napoleon."

James Young Simpson, opposed because of his introduction of anæsthetics in surgical operations, wrote, "My opponents forget the twenty-first verse of the second chapter of Genesis: It is a record of the first surgical operation ever performed, and that text proves that the Maker of the universe before he took the rib from Adam's side for the creation of Eve, caused a deep sleep to fall upon Adam." Lord Kelvin and James Clerk Maxwell, physicists, acknowledged masters, base their spiritual confidence and hopes upon the Bible. Leaders in science, Nobel Prize men, Hill in England, Millikan and Pupin in America, are as frankly and definitely men of faith in the Bible as they are men of fame in their respective spheres of knowledge. The scientific method of sitting down like a little child in the presence of a fact, of an atom, prepared

to follow it wherever it leads, is the very teaching of the Bible.

The first *medical* practitioners were those who received their training in the monasteries; and even during the first two decades of the 18th century in America, of the seven graduates in arts at Yale College who became medical practitioners, six were also clergymen; and of the seventy-two physicians graduated in arts in the first half of the century nearly one-fourth were clerical. It was Alcuin who first promoted medical studies in the schools and also established botanical gardens where those herbs, supposed to have healing power, were especially cultivated. It was in line with historic procedure that Benjamin Rush, who did so much to start medical and surgical education in America, should be a vice-president of the Philadelphia Bible Society.

And as the Bible found spheres for its operations outside of distinctly ecclesiastical connections, in law, in statesmanship, in art and in science, so it found a sphere in movements of *reform*. Zachary Macaulay, breathing the Bible's spirit of brotherhood, agitated for the overthrow of slavery in England's possessions and slavery disappeared without the necessity of registering a single statute against it. John Howard, remembering that it was written, "I was in prison and ye visited me," visited prisons for

long succession of years, saw their intolerable condition and pled before the House of Commons for their betterment. Florence Nightingale, knowing that Moses believed uncleanness to be catching, declared to her nursing party on their way to the Crimea, "The strongest will be wanted at the washtub," and, arriving at the hospital, made her first demand for 300 scrubbing brushes, and practically anticipated Pasteur's discovery of the transmission of disease by germs and Lord Lister's marvel of antiseptic surgery. George Williams, with the Bible as his standard of character for the exposed manhood of London, initiated the Y. M. C. A., which to-day is a protection of youth wherever the English language is spoken. Cruden, who wrote the Bible Concordance, walking in the night-time toward his home has a street girl put her arm in his. He hears her solicitation, then talks kindly to her, invites her to enter his home and meet his wife, who gives to her the welcome of a sister, and, lo, the fallen are to be raised even as Christ Himself had done in His life time.

The evils of intemperance call forth scores of men and women who labor to overcome those evils, because man in the Bible is described as his brother's keeper. Asylums for the insane are erected because Christ cured those possessed with devils, and for the leper, because Christ

dared to reach out his hand and touch the leper. The Salvation Army walks at midnight where the shadows are the darkest, preaching deliverance from every bondage of wrong in the very words of the Bible.

Beyond mere men, who are temporary, there are *institutions* established for orphans, for the aged, for the crippled in the nearest and farthest parts of the world alike. These institutions, built on a Bible basis, are doing a permanent work in every sphere of physical and social need, all tending to the uplift of humanity.

So it has been with the Bible in other days. What about the Bible to-day among English-speaking peoples?

An answer is suggested by an incident. One of the principal figures at the Annual Meeting of the British and Foreign Bible Society in Queen's Hall, London, May 2, 1928, was the Right Honorable Stanley Baldwin, the Prime Minister of Great Britain. It was an occasion when spoken words of so prominent a political leader needed to be carefully uttered, for they would be interpreted far and wide as the voice of one representing the best thought of the nation. The Prime Minister of England has for generations stood for the wisest product of the English race. Whatever Prime Minister Baldwin should say would come from a University

graduate, acquainted with the social, intellectual, economic, and ethical condition of the wide earth. Two of his utterances are significant. One: "If I did not hold that our work, whether in politics or in science, whatever it may be, was done in the faith and hope that at some day the Kingdom of God would spread over all the world, I would give my office over this morning to any one who would take it." The other utterance was this: "The Bible penetrated the life and thought of our people in the seventeenth century, and transformed their daily experience. It is a high explosive—starting the individual soul in ten thousand places into a new life. The result is one of those great religious revivals which repeatedly through the centuries have startled the world and stimulated mankind, and which as surely as we are meeting in this hall, will recur again."

Here, then, are two assertions, the one pertaining to the power of the Bible to-day, and the other to its anticipated power to-morrow.

As it is to-day, the Bible is more in evidence among English-speaking people throughout the world than ever in their history. It has more attention paid to its mere physical construction and appearance than any book in the world. There are more organizations issuing and distributing it than any other book. The work done

in printing it is supervised and carried through with unsurpassable care. Money prizes of sufficient amount to stimulate scrutiny are offered to any one who can detect the least error of any kind in its hundreds of pages. The best paper that the world can produce is sought and obtained for these pages. The inks are selected after the most thorough investigation and experiment. The binding is done with material that has been tested for lastingness and attractiveness. Inasmuch as the volumes must be carried into every part of the globe, sometimes through high mounting ocean surf, sometimes where the ants devour, sometimes where climatic influences are destructive, every possible care must be exercised in packing. In one instance the boxes must be lined with tin, while in another instance they must be of a shape to be carried on the shoulders of human porters, climbing mountains or threading forests.

Each year sees new versions of foreign translations sent forth; sees Bibles for the blind produced according to the latest method of printing for the blind, sees the prices reduced and reduced so that the Book can easily be purchased and can easily be given away. The presses incessantly and increasingly keep operating to answer the call for Bibles. New English versions by reverent Bible scholars constantly appear and constantly are bought.

At this very time there are peoples and tribes asking for the Bible and as yet no version has been made for them, in spite of the fact that the whole Bible has been printed in 170 languages, the New Testament in 164 more, and portions, consisting of at least one book, in 445 more—that is, the Bible message has been issued in 779 languages. Indeed, parts of the Bible, according to the last summary, have been published in 853 languages and dialects. Translators are now occupied in making versions in still more languages. The total issues of the last year of record throughout the world were probably 32,000,000 volumes. The forces at home and abroad that make and distribute these volumes constantly increase in number and in power. The sums of money operating through the Bible Societies and missionary organizations mount higher and higher. As a matter of mere industry, of mere dollars and cents, of mere human effort to give the Bible to the world through English-speaking peoples, the Bible never has had so influential, so wide-spread and so commanding a place as to-day.

If, however, we are to understand fully the place of the Bible to-day, we must pass beyond its mere physical production to some of the features that make to-day different from any day in the past. One is, the world vision that fills

the eye of every observer to-day. The main event in the twentieth century is the forcing home of the conviction on every one, that in any matter of importance it is not an individual nation that is to be considered, but it is the world. All social, political, and religious problems have ceased to be provincial; they are universal. Once there were empires, continents, zones either for influence or occupation. People thought in terms of their own general vicinage, or common language, or material prosperity. Now they must think in terms of man as man, beyond his nearness or farness, beyond his tongue, beyond the smallness or largeness of his money affairs. It is what the whole of man needs in order that his best and fullest wants may be supplied that must be the one determinative factor in deciding outlook.

Another feature of to-day is the part the English language is playing in the problems of this earth which is now one world. The nature of that language is noticeable. Lowell wrote, "English-speaking nations should build a monument to the misguided enthusiasts on the plain of Shinar as described in the Bible, who lamented the scattering of the races at Babel, for," he adds, "the mingling of divers speeches has given the English a language which is perhaps the noblest vehicle of poetic thought that ever ex-

isted." It is thrilling to go back in history to the hours of Cædmon and then watch the gradual formation of the language as it comes down little by little, appropriating from the Danes, from the Normans, from classic Greek and Latin, from every vernacular where it has gone, and see how it lays hold of more and more words, and incorporates them until they are bone of its bone and flesh of its flesh, indistinguishable as an incorporation. The process is like that of an on-moving commander, never losing, always acquiring, becoming more and more rich and powerful with his acquired treasures. Whenever a new country is entered, new words are appropriated. Whenever a new invention or movement is at the front, a proper term to designate it is found. Murray's Dictionary issued in 1928 lists 414,825 words. What an advance beyond the 500 words that were their probable maximum when the English first saw the Bible!

As might be expected, when peoples are of the type of the English-speaking, vigorous, forceful, carrying trade and religion everywhere, the English tongue is becoming the master tongue of the world. During the last century several languages have ceased to be spoken. Half of the languages of the globe are said to have disappeared. Silently but constantly there is going

on, by a process of elimination and of conquest, a struggle among a few languages for the largest acceptance. All the evidence now is in favor of English. Where it was scarcely known fifty years ago it is to-day in full force. Every new year sees it taking a place in treaties and in general diplomacy where it was never previously recognized. In the decade from 1880 to 1890 it stepped from the sixth place among the great languages of civilization into the first place. It is claimed that it is spoken by 600,000,000 of the British Empire and of the United States, that more telegrams have been sent, more railway tickets have been bought and sold, more sport news and more advertisements have been printed in it than in any other language. There are five great powers, the United States, Canada, Great Britain and Ireland, the Republic of South Africa, and the republics of the Pacific, including Australia, all maritime powers sending men and goods from their widely separated localities, far and wide, as they with their energy can find markets; and English is now the language by which a traveller can most easily circumnavigate the globe and obtain facilities for welfare. Back of the English tongue is a virile, ambitious race, that seeks the outlet for its virility in every known port and in every known neighborhood.

The day is indeed a new one for the English-speaking peoples, and the question arises as to the place the Bible holds and will hold in their thought and action. That question brings to the front another question. Do the conditions which created a Bible literature still exist, and will they continue to exist? What were the conditions that lay back of the Bible's influence in the past? Note what Henry van Dyke finds is the virtual reason why older writers secured and now continue their hold upon our lives. He says (without the least thought that his words will be used as we are now using them):

> I read in Shakespeare the majesty of the moral law, in Wordsworth the joy of humility, in Browning the courage of faith in God, in Thackeray the ugliness of hypocrisy and the beauty of forgiveness, in George Eliot the supremacy of duty, in Dickens the divinity of kindness, and in Ruskin the dignity of service. Irving teaches me the lesson of simple-hearted cheerfulness, Hawthorne shows me the hatefulness of sin and the power of penitence, Longfellow gives me the soft music of tranquil hope and earnest endeavor. Lowell makes me feel that we must give ourselves to our fellow men if we would bless them, and Whittier sings to me of human brotherhood and divine fatherhood.*

In every one of these descriptions of the writers named appears a human need that exists

*Henry van Dyke, "Essays in Application."

to-day as in the past, and the writer lives because he met a permanent need of the human heart. It is possible to sweep the whole range of literature, whether of English or of other tongues, and find that only when immortal needs are met is there an immortal literature. The output of books to-day in the line of what might be called "literature" is enormous. Which of these books will live? Vast multitudes of them serve a temporary purpose: they enliven for the moment; they may at the time of reading absorb the entire thought; they may be the only reading that many will do. A quick judgment might say that, judging by sales and circulation, a literature has come which will drive out and make forgotten the Bible. But time is long. We must wait and see. But we wait in clear expectation; for so long as man has had literatures, every other literature has been ephemeral, while that literature alone dealing with the problems of life and death, of duty and of responsibility, of hopes and fears, has lived. The great ages of literature have always had back of them great beliefs—in omniscient eyes that watch mankind, in rewards for virtue, in penalty for wrong, in the Nemesis of evil. "Take the gods out of the 'Iliad' and you diminish the heroes. Homer could not have written it without the background of Olympus." Sophocles's trage-

dies would have perished long ago had not the silent feet of retributive justice been in evidence. "We shall never have another Homer until we have a great poet who believes in Olympus. We shall never have another Milton till we have a great poet who believes in the war between Heaven and Hell." So Robert Lynd, surveying all literature, classic as well as English authors, writes, and so writing he makes us realize, what perhaps we are apt to forget, that only immortal themes create immortal literature and the literature which does not have in it dealings with the eternal cannot expect to be eternal. The soul of man, made for the eternal, is nourished only by the eternal.

And so we face another question. Does the Bible have in it the eternal elements of the soul? A negro in the heart of Africa was asked what he thought of the Bible. His answer was "It tell me my heart." A man in the Bechuana land was asked why he cared for the Bible. His answer was, "It makes men new." When the missionary Mayhew preached his first sermon at Nantucket to a group of Indians, there was a woman on the outskirts who listened and who came to him when he had finished. She told him her story. She was a mother and her little child had died. She was heartbroken and she needed comfort. She said, "When I heard you preach

with that book in your hand and speak of the God of the book I was comforted, for it tells me of the God my heart needs." Here, then, are three testimonies to the nature of the Bible. "It tell me my heart." "It makes men new." "It tells me of the God my heart needs." And these three testimonies mention conditions as much in existence to-day as ever in the history of humanity.

It is true that an individual, and a generation, too, may be unconcerned as to problems of the heart, may be so absorbed in other matters that they give the Bible no place in their thoughts. "Why," I asked a scholarly man who in the more mature years of his life was reading deeply in the themes of the Bible, and who asserted that no man could live understandingly of his nature and of the needs of humanity unless he saw himself and his fellows in the light of the Bible revelation, "Why," I asked, "did you yourself pass two score years without any attention to the Bible?" His immediate answer was: "I was engrossed in other matters. I laid all thought of my spiritual nature, and of the meaning of life upon the shelf. I lost my head in business and in pleasure. But when I gained my head and came to myself I turned to the Bible."

Again and again there have been periods when

the English-speaking people have been unmoved by the Bible. They have gazed on life's mysteries unabashed, and have stood before physical nature unquestioning as to its Master. In this respect their attitude has been unlike that of their original ancestors, who, whatever else they lacked, did not lack thoughtfulness before the great mysteries of life and death, nor the questioning attitude before cloud, tempest, and sunshine as they wondered who it was that was behind all these forces of nature. The two Kings, George II and George IV, led the people into shameless debauchery, and brutality became pleasure, and irreligion and atheism dwelt in high places. Montesquieu said then: "There is no religion in England. If any one speaks of religion, everybody begins to laugh." Almost at the very hour when Morrison was sailing past France on his way to China to initiate modern missions, the French Revolution was declaring the Bible's God had been outlived and was enthroning a woman of broken character as Reason to be worshipped; and the effect of this infidelity was being felt far beyond France, even in America, as in England. More than once communities, at one time observant of Bible principles, have grown cold and formal, as at the period when the Wesleys, John and Charles, appeared, as at the period of the revival in 1800

in the United States. Browning lamented in his generation that the world was thoughtless. In our own time many an earnest soul has grieved because there are multitudes who live as though there were no Bible with its messages for that part of the inner life which is beyond the mere mind, and which is man's distinct and distinguishing possession, his spirit.

But these times of neglect of the Bible never continue unbroken. A great national disaster, a personal sorrow, a startling event, a voice in a book or a man, brings a change, and once again thoughtfulness asserts itself. Then it is that the Bible comes again to its own, for there are two aspects of the Bible that make its mission permanent and bound to be reasserted. It is a living book. It never has been, nor ever can be a dead book. Once started in its life it grew little by little from its opening page in Genesis until it came to Christ. Its growth was a development. On and on it moved from the simplest elements of the declaration of the existence and power of a God until the prophets, telling of righteousness, truth and mercy, planted the bulb that was to flower in Christ. Because it is a living book it must by its nature outgrow some of its earlier wrappings as the seed outgrows its covering, the covering answering a desired purpose in its time, but later being

unessential to its life and mission. This outgrowing process is absolutely necessary if it is to escape the statements made in ignorance of laws of nature then undiscovered by its writers, and to escape the declarations concerning God made by authors then unacquainted with the perfect revelation of Him in Christ.

And similarly it must outgrow, in many instances, the commentary interpretations put upon its words, and even the formulated statements of the doctrinal meaning of its words. "My father worketh hitherto and I work"—a continuing process! So says Christ, and so the Bible would say of itself: "I lived hitherto, and I live now, and because I live new truth will always be emanating from me, the old essential truth indeed but in new proportions, in new relationships, in new emphases, in new applications." Many an interpretation put upon the Bible is imperfect because the scholarship back of the interpretation was imperfect, or the bias of a mind or of an age or of a nation distorted the interpretation. Every part of the Bible has its own work to do. A Japanese finding a New Testament floating in the ocean reads it with avidity, is moved to accept its Christ, but who is the God that this Christ makes manifest? So the Japanese searches for the missionary, Dr. Verbeck, who gives him the Old Testament

with its preparatory statements as to the God and Father of Christ.

But important as every part of the Bible is, it is only when the Bible is seen in the living Christ, Who is its life, that the Bible is rightly understood. He and He alone is the light of the whole world and so is the light of the Bible. It can be interpreted in its true significance only as every part of the Old Testament and of the New Testament, too, is interpreted in His meaning of the Bible's words. And He shines brighter and brighter with each new year. He has been dawning upon the world for 2,000 years and is now only just above the horizon. He throws more and more light upon the Bible. If all the creeds of Christendom should fall by the roadside, the Bible would still live. If every form of the Church should be discredited, the Bible would still summon the human heart. No word or words of man can ever for all time confine the meaning of the Bible, for the Bible is a living book, and therefore an ever-enlarging book.

Barnacles from time to time fasten themselves upon it and impede its usefulness, barnacles due to mistaking poetry for prose, rhetoric for mathematics, apocalypse for history, the temporary for the permanent, the local for the universal, and the outward for the inner. But little by little all such barnacles are removed by a true understanding of the Bible.

Beyond being a living book, it is a book whose very heart is Christ. We know the nature of that heart by Christ's summation of all his wishes for humanity in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength; and thou shalt love thy neighbor as thyself." So far as verbal instructions are concerned this is the core of the Bible; this is the centre and acme of its life. The God thus mentioned is the God described and illustrated by Christ, lovable in every feature of His being, the very kind of a personal God that man needs, as a friend, a comrade, a protector, a provider, as a loving Father in every circumstance and to the last possible degree of devotion. And the requirement of behavior with his fellows is, that man seek the highest welfare of his fellows according to his own highest ideal of what would make himself most blessed. It means that he aims that every one should have the best possible help that can be provided for his happiness, peace, safety, and development. The whole message of the Bible to humanity is comprised in these words which mean the highest development for the individual and the largest good for society.

But the message is not left as a mere cold verbal precept. It is illumined, exemplified and made known by the *Spirit* which animated Christ.

The method of applying the precept may from time to time be in doubt, but what the Spirit of Christ was and is, is never in doubt. The Bible never calls upon any one to reproduce the very deeds of Christ, nor to write a book in the very words that Christ used. What it does do, and this is finally what the Bible is, is to hold up the Spirit that animated Christ in his heroic purity, his self-sacrificing helpfulness, his belief in man's possibility of attaining the highest, and his unflinching courage, and say, "This Spirit of Christ is the heart of my heart. Live this Spirit and you live the Bible." And what a tremendous announcement of its heart that is! It may seem as though it reduced the Bible to a small residuum. But small as it may seem, it is the supreme explosive in the universe for making all things on earth beautiful, blessed and benignant.

Such being the Bible, we may believe that it always will be a power among English-speaking people, in spite of the fact that it is bound to meet with opposition as well as neglect. Its affirmation of loyal love to God alone will be resented by those who wish to be self-guided and self-centred. The gods of old are always reasserting themselves, and men love Jupiter, god of jealousy and hate; they love Mars, god of war; they love Venus, god of lust; they love Bacchus, god of indulgence. No, they would be glad in

their self-indulgence and wrong to banish from human thought such a God as the Heavenly Father who is perfect in every moral quality. It is inevitable that the resistance of stout minds and wills to the Bible's God should be a resistance to the Bible itself. All vice of every kind, the world over, would destroy the Bible if it could. "Away with it, away with it," vice cries, "it torments us. It would ruin us. Would that it were buried beneath the heaviest mountain, would that we could drown it in the deepest sea!" There are such things as the gates of hell—and they are eager, as is to be expected, to crush the Bible to nothingness.

Besides, when the Spirit of Christ, which is the heart of the heart of the Bible, begins to operate in any atmosphere, it seeks conditions of human good that men using harmful forces oppose. The East India Company declared that they would rather have a host of devils come to India than a missionary, because the missionary would teach the lifting up of the native, while the East India Company wished to keep him down and exploit him. In the same way the slave-holder, the grinders of the poor, the employer of labor who thinks only in terms of his money returns, and the nation that seeks only its own supremacy, will resist the Bible. In one respect only did Christ come to send a sword, and

that was in the spiritual sense, the sword of a spirit of love that must ever be at war with a spirit of selfishness. It is a sword that cuts deep into every situation among mankind that is cruel, mean, demoralizing. It cuts deep into every kind of business or occupation that is hurtful to humanity. It aims to do away with the making of instruments of armed warfare, whether for the land, the water or the air; to do away with every industry that poisons the air of those engaged in it, every industry or policy that stands for the injury to body, mind or soul of humanity. So long as anywhere there is a damaging occupation or corporation, the Bible and its purpose will be resisted, will be misquoted and will be misused by those who in their unfortunate errors of judgment oppose it.

The strength of the Bible has constantly been under test among English-speaking people, since it faced the evils of heathenism in Anglia thirteen hundred years ago. It has overpowered many a wrong, either individual, social or communal. Its virility has not been impaired; it is more vigorous to-day than ever. It has more accomplished successes to its credit every new generation. It has shown itself to be the hope of society. The suspicions, fears and jealousies incident to the pride of nationality being yet what they are, when the English and American de-

scendants of the men who fought for the sake of fighting, nay, who fought for the sake of killing, signed the Kellogg pact forever discrediting war, the Bible, whose seventh and climacteric beatitude is "Blessed are the peace-makers," accomplished the greatest feat ever accomplished in the advance of the human race.

Charles Bradlaugh, who most unfortunately in his early youth received unwise treatment from nominal Bible believers and so became an opponent of the Bible, flung out in England a challenge to Hugh Price Hughes as to the worthwhileness of the Bible's teachings and asked for a public debate. Mr. Hughes, knowing that a debate would accomplish nothing in the line of changing convictions, simply said: "I propose to you that we bring some concrete evidences of the validity of the Bible's purpose in the form of men and women who have been saved from lives of sin and shame. I will bring one hundred such men and women saved by the Bible, and I challenge you to do the same saved by atheism that denies the Bible. If you cannot bring one hundred to match my hundred, I will be satisfied if you will bring fifty men and women who will stand and testify that they have been lifted up from lives of shame by the influences that deny the Bible's teachings. If you cannot bring fifty, I challenge you to bring twenty people who will

testify with shining faces, as my one hundred will, that they have a great new joy in a life of self-respect as a result of your teachings. If you cannot bring twenty, I will be satisfied if you bring ten. Nay, if you cannot bring ten, I challenge you to bring just one man or woman who will make such testimony regarding the uplifting influence of your teachings." The challenge, known to all England, was never accepted.

Yes, it is changed men and women primarily that are the trophies of the Bible. Later from such changed and ennobled men and women will come changes in customs. There are reasons for believing that such changes in customs will continue. First, there is the Bible's attitude toward evil. It recognizes it, in all its subtlety, fierceness, force and fruits, but it never on any page from Genesis to Revelation, or under any circumstances whatever, paints it as attractive. Dealing as the Bible does with almost numberless cases of evil, it never once makes evil alluring, whether in the highest palace or the lowest hovel: it never appeals to curiosity to experiment with evil. Evil always and everywhere is to be shunned, not merely evil of the body, but evil of the heart, as hate, maliciousness, covetousness, envy. It would be impossible for a book to have abiding influence that makes darkness light and light darkness, that glorifies the lie and bur-

lesques the truth. Organized society could not exist on such a basis. The Bible, however, never once puts a halo on evil or on the man or woman who does evil, nor on a community nor on a nation that does evil.

Then there is a second reason, the Bible's attitude toward what is good. In its portrayal of characters, young or old, rich or poor, at ease or in peril, and its pages are crowded with such, the Bible never sets forward one human character as perfect, but it constantly shows imperfect people making a splendid struggle toward perfection, so that these people become an inspiration, an appeal to manliness, to effort, to advance. The veriest slave to evil and the highest statesman seeking a nation's welfare, cannot read the Bible without finding in it a direct encouragement to make the most of themselves and to bless the world. And beyond the characters who summon are the cheering words of the Bible, always holding out sublime hope, always painting visions of happy outcome, always promising immediate and sufficient help by the way, and everlasting victory at the end, however arduous the task or however long the path.

Then there is the third reason, the Bible's presentation of its field for effort. Fit yourself by making the most of yourself for the most glorious, most difficult work ever presented to the im-

agination of man, the work of removing every evil in the whole world by bringing in the reign of the good. Every possible power is thus summoned to effort, every latent heroism now has its opportunity. No crusade that waked slumbering Europe and created lion-hearted men is comparable in its purpose and extent with this. No armed battle-field ever demanded more determined courage, more invincible endurance, more sustained enthusiasm than this. It calls this process "the bringing in of the Kingdom of God on earth," and, while it holds out this unparalleled opportunity for effort, it gives assurance that the effort will finally prevail, and the whole earth shall be filled with the good.

Then too there is the fourth reason, the Bible's presentation of God. It declares that there is a God personally concerned with all the affairs of earth. It introduces Him at the very beginning, on its first page, seen but still obscure, because of the clouds and mist in the minds of those who would portray him, and therefore imperfectly understood and imperfectly described. But before it has finished its presentation of Him and the final pages have been written, the clouds and mists have all disappeared, for One has described Him who sees Him perfectly. When Christ described Him, and when the human mind and heart, forgetting all other descriptions, sees

Him as thus described, the highest desire of the world's mind and heart is met, and every life that longs for friendship, comradeship and love finds in this God perfect satisfaction. Christ's description makes Him a personal Spirit, spotless in his being, righteous in his will, forgiving upon the least penitence of the heart, a father friend to every one who will enter into obedient fellowship with Him, and alive for evermore. Here the Bible rests its case, because in all the history of humanity no such God in holiness, in righteousness, in forgivingness, in devotion and in all power over life and death—a spirit like unto man's spirit,—has been presented to human thought.

That this description of God by Christ may be trusted becomes increasingly sure, as it is found that every word Christ spake concerning life and its meaning is not only a universal word, applicable to every member of the human race in all time, but is a universe word, for the whole universe stands back of Christ's utterances and affirms their truthfulness. More and more Christ is not alone the voice of the ages; he is the voice of the universe.

The responsibility to-day placed on the English-speaking peoples by the Bible is inspiringly great. It found us a far-away, distrusted, unpromising folk, and it transformed us, until now

we are near to everybody, are respected and are called the hope of the world. With such a history it will never do for us to look down upon any race, however different and low it may be, and haughtily assume that that race may not some day be as vigorous and as beneficent as our own. Immense humility should characterize our attitude toward peoples emerging from ignorance and weakness; and unselfish helpfulness, not commercial exploitation, nor national advantage, should characterize our every dealing with them.

There is the further responsibility, that we hold fast to that book which has done so much to make us. Greece had her Socrates, Plato, Aristotle and her Art; Rome had her Julius Cæsar, Marcus Aurelius and her armies; Egypt and Babylon had her dynasties continuing thousands of years. But Greece, Rome, Egypt, Babylon, became ruins. They did not have the Bible, the Bible with its God and Father of the Lord Jesus Christ and with its summons to holiness in heart and conduct; and their peoples, highly exalted as they were materially, artistically and intellectually, lacking the Bible with its power of the endless life, perished. We must keep the Bible in our homes, our schools, our literature. We must know it and its message. Our children must know it. Our legislators must know it. Our merchants must know it. For if the Bible should cease to function in our ideals for the

family, the school, the press room and the state, a process of disintegration would be inevitable that must eventually destroy our own vitality.

But even more than the responsibility to hold fast to the Bible as a book is the responsibility to incorporate it into our lives. The nearest neighbor and the farthest-away nation judge the Bible by the lives it produces. The mayor of Tokyo some years ago met a company of Christian men. They asked him what was the chief obstacle to the spread of Christianity in Japan. He courteously replied that he did not like to say. Pressed for an answer, he deprecatingly said, "We are coming to know too many Christians." The English-speaking peoples of the world, if they would recommend the Bible today, must exemplify it in conduct. Words of praise for it will be in vain, offers to give it will be fruitless unless we make it the most wonderful, most beautiful, most powerful book in the world by living in integrity, in loving kindness, in self-sacrifice and in untiring effort to bless others.

If the day shall ever come that another book appears better able to make the world good than this Bible, we must, in our devotion to the highest and the best, lay the Bible aside and accept this other book. At present no other such book is in evidence. We have reached a period in hu-

man history when the religious books of all the nations of earth are known and when they can be compared one with another. And to-day the very spirit of the Bible leads the Bible to ask that it be examined side by side with all other helpful books, every one of which the Bible reverences, and be judged as to its place and mission. So far in all such examination the Bible losing nothing, has gained everything. Buddha, Confucius, Laotze and Zoroaster, gather at the Round Table with Christ, and Christ by an ever-increasing consent sits at the head.

For, be it forever remembered, the vital principle of the Bible is not its code, but its motive. Love, clear sighted, loyal, personal, is its breath and its immortality. Its rules of behavior may be found perhaps here and there in other religions, philosophies and teachings, but not its motive. The message of the Bible is that man comes to his glory only in self-sacrificing and helpful love.

The Bible that lifted the English-speaking people out of darkness into light, out of evil into good, promises to-day to be an everlasting blessing to every human being so long as the world accepts and lives it. The fountains in it of light and love are increasingly full and overflowing, and its light and love are as deathless as the needs of the souls of men.

THE BROSS LECTURES

THE BROSS LECTURES

THE BROSS LECTURES are an outgrowth of a fund established in 1879 by the late William Bross, lieutenant-governor of Illinois from 1866 to 1870. Desiring some memorial of his son, Nathaniel Bross, who died in 1856, Mr. Bross entered into an agreement with the "Trustees of Lake Forest University," whereby there was finally transferred to them the sum of forty thousand dollars, the income of which was to accumulate in perpetuity for successive periods of ten years, the accumulations of one decade to be spent in the following decade, for the purpose of stimulating the best books or treatises "on the connection, relation, and mutual bearing of any practical science, the history of our race, or the facts in any department of knowledge, with and upon the Christian Religion." The object of the donor was to "call out the best efforts of the highest talent and the ripest scholarship of the world to illustrate from science, or from any department of knowledge, and to demonstrate the divine origin and the authority of the Christian Scrip-

tures; and further, to show how both science and revelation coincide and prove the existence, the providence, or any or all of the attributes of the only living and true God, 'infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.' "

The gift contemplated in the original agreement of 1879 was finally consummated in 1890. The first decade of the accumulation of interest having closed in 1900, the trustees of the Bross Fund began at this time to carry out the provisions of the deed of gift. It was determined to give the general title of "The Bross Library" to the series of the books purchased and published with the proceeds of the Bross Fund. In accordance with the express wish of the donor, that the "Evidences of Christianity" of his "very dear friend and teacher, Mark Hopkins, D.D.," be purchased and "ever numbered and known as No. 1 of the series," the trustees secured the copyright of this work, which has been republished in a presentation edition as Volume I of the Bross Library.

The trust agreement prescribed two methods by which the production of books and treatises of the nature contemplated by the donor was to be stimulated:

1. The trustees were empowered to offer one or more prizes during each decade, the competi-

tion for which was to be thrown open to "the scientific men, the Christian philosophers and historians of all nations." In accordance with this provision, a prize of $6,000 was offered in 1902 for the best book fulfilling the conditions of the deed of the gift, the competing manuscripts to be presented on or before June 1, 1905. The prize was awarded to the Reverend James Orr, D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, for his treatise on "The Problem of the Old Testament," which was published in 1906 as Volume III of the Bross Library. The second decennial prize of $6,000 was awarded in 1915 to the Reverend Thomas James Thorburn, D.D., LL.D., Hastings, England, for his book entitled, "The Mythical Interpretation of the Gospels," which has been published as Volume VII of the Bross Library. The third decennial prize of $6,000 was awarded in 1925 to Douglas Clyde Macintosh, Ph.D., Dwight Professor of Theology, Yale University, New Haven, Conn., for his book entitled "The Reasonableness of Christianity."

2. The trustees were also empowered to "select and designate any particular scientific man or Christian philosopher and the subject on which he shall write," and to "agree with him as to the sum he shall receive for the book or treatise to be written." Under this provision the trustees

have, from time to time, invited eminent scholars to deliver courses of lectures before Lake Forest College, such courses to be subsequently published as volumes in the Bross Library. The first course of lectures, on "Obligatory Morality," was delivered in May, 1903, by the Reverend Francis Landey Patton, D.D., LL.D., President of Princeton Theological Seminary. The second course of lectures, on "The Bible: Its Origin and Nature," was delivered in May, 1904, by the Reverend Marcus Dods, D.D., Professor of Exegetical Theology in New College, Edinburgh. These lectures were published in 1905 as Volume II of the Bross Library. The third course of lectures, on "The Bible of Nature," was delivered in September and October, 1907, by Mr. J. Arthur Thomson, M.A., Regius Professor of Natural History in the University of Aberdeen. These lectures were published in 1908 as Volume IV of the Bross Library. The fourth course of lectures, on "The Religions of Modern Syria and Palestine," was delivered in November and December, 1908, by Frederick Jones Bliss, Ph.D., of Beirut, Syria. These lectures are published as Volume V of the Bross Library. The fifth course of lectures, on "The Sources of Religious Insight," was delivered November 13 to 19, 1911, by Professor Josiah Royce, Ph.D., of Harvard University. These lectures are embodied in the sixth volume. Volume VII,

"The Mythical Interpretation of the Gospels," by the Reverend Thomas James Thorburn, D.D., was published in 1915. The seventh course of lectures, on "The Will to Freedom," was delivered in May, 1915, by the Reverend John Neville Figgis, D.D., LL.D., of the House of the Resurrection, Mirfield, England, and published as Volume VIII of the series. In 1916 Professor Henry Wilkes Wright, of Lake Forest College, delivered the next course of lectures, on "Faith Justified by Progress." These lectures are embodied in Volume IX. In 1921, the Reverend John P. Peters, Ph.D., of Sewanee, Tennessee, delivered a course of lectures on "Bible and Spade." These lectures are embodied in Volume X. In November, 1921, the lectures on "Christianity and Problems of To-day," which constitute Volume XI of the Bross Lectures, were delivered upon the occasion of the inauguration of the President. In the spring of 1923 M. Bross Thomas, D.D., Professor Emeritus of Biblical Literature of Lake Forest College, delivered a course of lectures on "The Biblical Idea of God." These lectures were published as Volume XII. In May, 1929, the Reverend James G. K. McClure, President Emeritus of The Presbyterian Theological Seminary, Chicago, Illinois, gave a course of lectures on "England's First Library." These lectures are embodied in Volume XIV of the Bross Library

under the title "The Supreme Book of Mankind, or The Origin and Influence of the English Bible."

HERBERT MCCOMB MOORE,
President of Lake Forest University.
LAKE FOREST, ILLINOIS.

INDEX

Aelbert, 87 f.
Aella, 40.
Africaner, 166.
Alcuin, 85 f., 188.
Aldhelm, 66.
Alexandria, 10.
Alfred, 91 f., 180.
Angles, 40 f.
Arnold, Matthew, 137.
Assurbanipal, 10.
Augustine, 44 f., 146.
Australia, 196.
Authorized Version, 148.

Bacon, Roger, 185.
Balder, 31 f.
Baldwin, Stanley, 190.
Bede, 82 f.
Benedictines, 6.
"Ben Hur," 137.
Beowulf, 63.
Bertha, 49.
Bible Society, British and Foreign, 152, 190
Blake, 138.
Boniface, 56.
Books, Scarcity of, 79.
Boyle, Robert, 186.
Brainerd, David, 159.
Brewster, William, 71.
British Isles, 3.
Brooks, Phillips, 141.
Brougham, 105.
Brownings, The, 136.
Bunyan, John, 128 f.
Burns, Robert, 136.
Byron, 137.

Caedmon, 65, 112.
Cæsarea, 10.
Cambridge, 11, 95.
Canada, 196.
Canterbury, 34.
"Canterbury Tales," 117.
Carey, William, 159.
Carlyle, 122.
Cattle, 29.
Charlemagne, 90 f.
Charles, Thomas, 152.
Chatterton, 136.
Chaucer, 113, 117.
China, 163.
Clotilda, 50.
Clovis, 50.
Coleridge, 105.
Columba, 81.
Confucius, 216.
Congreve, 135.
Constantine, 49.
Constantinople, 10.
Cotton, John, 103.
County Meeting, 27.
Cromwell, 125.
Crucifix, 7.
Cruden, 189.
Cubberley, 87.
Cuthbert, 59, 67.

Danes, 62, 91.
Dartmouth College, 102.
Defoe, 135.
Deira, 40.
Devil, 21.
Dickens, 137.
Dryden, 134.
Duff, 175.

Eadbald, 52.
East India Company, 207.
Edinburgh, 53.
Edwin, 53 f.
Egbert, 69.
Egypt, 109.
Eliot, George, 137.
Eliot, John, 157.
Emerson, 138.
England, 4.
English language, 196.
English people, 12.
Ethelbert, 33, 77, 93, 147.
Ethelwyn, 51.
Eton, 99.

Faraday, 186.
Fiske, John, 27.
Freeman, 120.
Freya, 18, 69.

Goldsmith, 135.
Gray, Thomas, 135.
Green, 26.
Gregory the Great, 37 f.

Handel, 185.

Harvard University, 101.
Harvey, William, 186.
Haskell, 186.
Hexham, 83.
Hilda, 61.
Howard, John, 188.
Hughes, Hugh Price, 209.
Hughes, Thomas, 100.
Huxley, 105 f.

Iona, Island of, 58.
Ireland, 13, 58.

Jenner, 187.
Johnson, Samuel, 138.
Jones, Mary, 152.

Kelvin, 187.
Ken, Bishop, 139.
Kipling, 140.

Langton, 70.
Lanier, 138.
Laotze, 216.
Latin, 9, 79, 88.
Library, England's first, 8.
Lindisfarne, 59.
Lister, Lord, 189.
Litany, 12.
Literature, 109 f.
Livingstone, David, 167 f.
Lockhart, 133.
Loki, 18.
Longfellow, 138.
Lowell, 138, 194.
Luther, 75.
Lynd, Robert, 199.
Lyon, Mary, 91.

Macaulay, Thomas, 131.
Macaulay, Zachary, 188.
Magna Charta, 70.
Mara, 22.
Masefield, 138.
Maxwell, 187.
Mayhew, 199.
Medical Missions, 165.
Melanesian Islands, 170.
Millikan, 187.
Milton, John, 124 f.
Moffat, Robert, 165.
Monasteries, 61, 80.
Montesquieu, 201.
Morrison, Robert, 162.

New England, Primer of, 102 f.
Newman, Cardinal, 140.
Newton, Isaac, 135, 186.
Nightingale, Florence, 189.
Nimes, 10.
Nineveh, Library of, 10.
Nobel prize winners, 187.
Normans, 93 f., 114.

Oxenham, 138.
Oxford, 95.

"Paradise Lost," 126.
Parchment, 11.
Patteson, John Coleridge, 169.
Paulinus, 54.
Phillips Academy, 107.
Pilgrim Fathers, 71.
"Pilgrim's Progress," 130.
Pope, 134.
Princeton University, 102, 107.
Procopius, 14.
Ptolemies, 10.
Pupin, 187.

Raleigh, 138.
Reformation, The, 98 f.
Reynolds, Joshua, 185.
Rochester Cathedral, 69.
Rome, 10, 37.
Runes, 8.
Rush, 188.
Rutgers College, 102.
Ruskin, 138.

"Samson Agonistes," 128.
Schools, public, 99.
Scotland, 13.
Scott, Sir Walter, 59, 131 f.
Serampore Press, 161.
Shakespeare, 119, 124.
Shelley, 137.
Sill, 138.
Simpson, James Young, 187.
Slavery, 29, 38.
Society for the Propagation of the Gospel, 146.
Sophocles, 198.
Solomon, 144.
Spenser, 120.
Spirits, Evil, 21 f.
Stevenson, 138.
Stowe, Harriet Beecher, 141.
Sullivan, Arthur, 185.

Taine, 13, 133.
Tennyson, 136.
Thanet, 5.
Thor, 18.
Tyndale, 148.

Uncials, 9.
Universities, 95.
"Unknown Teacher," 74 f., 84, 108.

Valhalla, 20.
van Dyke, Henry, 197.
Verbeck, 203.
Victoria, Queen, 73.

Wales, 13.

Walton, Izaak, 135.
Washington and Lee University, 102.
Watts, Isaac, 139.
Week, days of, 48.
West, A. F., 89.
Whitby, 59.
William and Mary College, 102.
Williams, George, 189.
Woden, 18.
Women, 124.
Wordsworth, 24.
Wren, 185.
Wycliffe, 113, 148.

Yale College, 188.
York, 86 f.

Zoroaster, 216.

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